Κακοῦργος sive MEDICASTRI:

SLIGHT HEALINGS OF PUBLIQUE HURTS.

Set forth in a

SERMON

PREACHED

In St. *Pauls* Church, *London*, before the Right Honourable the Lord Major, Lord General, Aldermen, Common Council, and Companies of the Honourable City of *London* *February* 28. 1659.

Being a day of solemn Thanksgiving unto God, for Restoring the Secluded Members of Parliament to the House of Commons: (And for preserving the City) as a Door of Hope thereby opened to the fulness and freedom of future Parliaments: The most probable means under God for healing the hurts, and recovering the health of these three *British* Kingdomes.

By JOHN GAUDEN, D.D.

Ezek. 21. 26,27.

Thus saith the Lord, Remove the Diadem, and take off the Crown: this shall not be the same, exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, untill he come whose it is, and I will give it him.

Restat ut pauciores pluribus cedant: hoc uno stant popularia imperia, aliter casura. H. Gro. Hist. Bat. l. 17. pag. 190.

LONDON,
Printed for *Andrew Crook*, at the *Green Dragon* in *Pauls* Church-yard, 1660.

Aleyn Major.

A *Common Council* holden the 29. of *February* 1659.

Ordered that the thanks of this *Court* be given to Dr. *Gauden*, who preached *Yesterday* before them at *St. Pauls* Church. And that he from this Court be desired to print his Sermon.

SADLIER.

To the right Honourable

THOMAS ALEYN

Lord Mayor of the City

OF

London.

THE

Court of Aldermen and Common-Counsel.

AS by your *Desire* I was induced to preach the following Sermon; so by your *Order* in *Common Council* I was requested to print what I preached; I have obeyed you in both, and supererogated in the later: adding something prepared, but omitted for want of time, and a respect due to your expectation of a second and better course on that Festival. This I have done not only as *compliant* with your Christian

Commands, but as solicitous to *conform* all my endeavours to the publick Good of your City, and our common Countrey. In wch a great part of the *Church of Christ*, and many precious souls, as well as mens bodies, Lives, Liberties, Honours and Estates are embarqued: All which have for our sins been long engaged in a tempest of *war* and sea of *Blood*; nor have they been able to make any fair *Port* or happy *Haven* these many years, since they lost their *Pilots* and Compass, their Kings and Parliaments, by the various *Euroclydons* of mens passions, Lusts and Interests; which have tossed them to and fro with every wind; & made great waste of all that is precious for Religion, Justice and Honour, besides Estates and Lives of men in the three Kingdomes; threatning all either with speedy and utter *Shipwrack* by forreign Invasion, or an everlasting storm by domestick confusions; untill the unexpected and undescerned providence of God began to open to your and the Countryes prayers *some door of hope*, by the prudent, valiant and successfull Conduct of the present Lord General *Monck*: from whom all good men expect all good things: nor can he deceive them without deceiving and destroying himself and his Countrie.

Your gratitude to God for this seasonable dawning of Mercy (which seems to bespeak a great calm) occasion'd your solemn Convention that day; and my preaching to you. In which work you cannot wonder if I endeavoured to shew my self a *Work-man* that needed not to be *afraid* or *ashamed*; being very sensible with you of the great, many and long hurts of the *daughter of my people*, both in Church and State: I then declared them to you: I deplored them with

with you; I proposed the methods of cure to you, as fully as the time would permit; and as freely as became my duty to my God and my conscience. As I would not injure any man, or fester the times: so I abhor to flatter them, which is the greatest injury a Preacher can do to Church and State.

Some *I* hear were offended (the fate of Christs, of *John* Baptists, and of Saint *Pauls* preaching) at the plain dealing I used (which possibly was from their own rawness and soreness, more then from my roughness or sharpness) As I aim to do things faithfully & seasonably, so decently and discreetly: Nor do I think I am to learn those *Catonium Catos* how to preach, any more than they will learn of me how to buy and sell; or how to fight and war. No man may wonder if I dare to reprove those sins which some dare to do, or approve, but dare not hear of, or repent.

The parrhesie or freedom of my speech as a man, a Christian, and a Preacher was such, as became my feeling of the publick miseries; my desire of the publick tranquility, and my sense of that fidelity I ow to God, to my Country, to you, and to my own soul.

These are not times to palliate and speak smooth or soft things: Never age had fouler humours or prouder tumours; more felt and more painfull; more hard, and less mollified; These I would help to cure, that so we might recover publick health, together with our wits, and reason; our Laws and Religion, our good Conscience and Government: our Peace and Unanimity: all which we have lost, since we lost our heads in Church and State. Our full and free Parliaments, consisting of King, Lords and Commons; in which the

the soule and life, the honour and happiness of these Nations are bound up.

And no part of it is more concerned then your famous sometime flourishing, and still populous City; in whose happiness the whole Nation will be happy, and in its misery all must be miserable. Since *London* is not only as a ponderous *Byas* to the great bowl, (which draws all parts towards it) But it is as the *Mistresse*, *Lady* or *Queen*, to which every *Village*, *City* and *Country* of the Nation (as officious *Hand-maids*) study to present all manner of costly comlyness; not only feminine, as the superfluity of peace and plenty; but also masculine; for *London* is (like *Pallas*) furnished as with men of Counsel and Conduct; so with Treasure and Strength, with all sorts of Armes and Amunition; Being *Centera Imperii Britanici*, The Metropolis of the *British* Empire, a vast Magazine of men & money, a nursery of all Arts, Mechanick, Ingenuous and Military: a great entertainer of Learning, and a noble encourager of Religion, wanting nothing to make it self and the Nation happy, if it have such heroick minds and honest hearts, as become so rich, so great, and so Christian a City.

'Tis true, like plethorick bodies, great care must be had how ill humours, yea and good ones too, are put into motion; since the first cannot well be long kept in, nor may the second be purged out: The first threatning dangerous inflamations; the second no less dangerous Evacuations. Here Prudence, Order, Moderation, Conscience and Unanimity are required; besides Zeal and Courage, in order to recover your and our former health in Church and State; which was made up of an admirable temper & constitution; untill this tumults, violence

lence, and warre, cast us into these *Fevers*, *Convulsions* and *Confusions*, with which we have wrestled for many years. Indeed your City owe some Reparation (and now payes it) to the whole Nation: not only for the advantages it hath from all parts; but for the disadvantages which all have suffered: not from the ill intentions, but from some tumultuaring dispositions, which (as Porpuisse) were pregnant in your *sea of people*, when our troubles first began.

I hope God hath prepared blessings for you, and by you for the whole Nation; by opening your eyes, humbling your hearts, disposing your minds, and exciting your spirits to thoughts of Justice and Piety; of Repentance, Restitution and Peace: We have had *wounds* and *hurts* enough; *slight healings*, and *strong Delusions* too many. It is high time (if it be Gods time) to speak comfortably to *Zion*, to tell her, *Her Warfare is accomplished*; to pour in the Balm of *Gilead* by sober and equanimious Counsels; to bind up by orderly & just *power*, what hath been long broken; to make up the grand *defects* in our Government, and to lay foundations of future peace and happiness in *Righteousness* and *Truth*: That the enemies of our *reformed* Religion, and this *renowned* Nation, may not rejoyce in our continued miseries, and say, *So would we have it*.

I have sought to do my duty: If some think I have overdone it; I must crave your patrociny to assert that, which by your acceptance seemed to be your sense, as well as mine; and is, as I hope, the sense of all honest and judicious men: For men that are fanciful & fanatick, we need them not, to make us happy; I am sure they have made a shift to make us very *miserable*. And if

if God had not in mercy set bounds to the rage of that *Sea*, and the madness of that people, they would have made your *City* an heap of *ashes*, and our Countrey a field of *Blood*; It will be your Wisdom, Honour and Happiness to keep in the bounds of just, moderate, religious and sober *Counsels*; to aim at legal, honest and tried wayes of settlement: to chuse and use such Physicians as you find most able and faithfull; so will health and salvation break forth upon you, and the three Nations, which is the earnest prayer

Of your humble servant
in *Christ*,

J. GAUDEN.

Books written by Dr. *Gauden*, and sold by *Andrew Crook* at the *Green-Dragon* in *Pauls* Church-yard.

1. *Hieraspistes*, A Defence for the *Ministry* and *Ministers* of the Church of *England*.

2. Three Sermons preached on publick occasions.

3. *Funerals* made *Cordials*, in a Sermon preached at the Interment of the Corpse of *Robert Rich*, Heir apparent to the Earldom of *Warwick*.

4. A Sermon preached at the Funeral of Dr. *Ralph Brownrig* Bishop of *Exceter* (*Decemb.* 17. 1659.) with an account of his *Life* and *Death*.

5. A *Petitionary Remonstrance* in the behalf of many thousand Ministers and Scholers.

A SERMON

PREACHED

Before the Lord Mayor, Aldermen, *&c.* of *London.*

IER. 8. 11.

For they have healed the hurt of the Daughter of my people slightly, saying, Peace, peace, when there is no peace.

BEing called to this publick service by the piety and civility of this *great City* (Right honorable and worthy Auditors) I could not well tell how to avoid it, because it seemed so *good a work*; nor yet (upon so short warning) how to accept of it, being so *great a work*; if either I re- The preface or address.

gard the importance of the *occasion*, which looks like a *door of hope* opened to the healing of these *Nations*, and composing of their sad distractions, by the counsels of a *full and free Parliament*, and by the assistance of regular and orderly power.

The difficulty and danger of the work.

§. Or if I consider (as I ought in prudence) the *difficulty* and *danger* of touching, though in order to *heal* the *old sores* and *fistulating ulcers* of this *Church* and *State*, which are now (*vetustescentia mala, & annosi morbi*) inveterate *dolors*, obstinate *evils* and pertinacious *maladies*; not onely impatient to be *touched freely*, and *searched throughly*, but are prone to plead as the *Divels* in the Gospel (who had possessed the poor man now *a long time*) against *all health* and recovery. Many men like *Canters* and *Lazars* are in love with their wounds and ulcers, getting their living more easily by keeping their sores open, raw and running, than if they should quite heal them up.

Touchiness of times.

§. I am further conscious not only to the *touchiness* of the times, and the tenderness of many mens minds, who are onely for *lenitives* and *oyles*, for soft, smooth and *supple applications*, even to their most desperate hurts; but also that my own native *parrhesia*, or *freedom of speaking*, which is both customary and conscientious; not that I affect unseasonable *severities* of speech, and such rudeness under the pretence of freedom, as rather exasperates the wound, and inflames the humor, than purgeth, *allays*, or easeth them.

Of free speaking in preaching.

§. But I profess to chuse not to preach at all, rather than to preach *timorously* or *precariously* (*Ut Eng-*

dunensem

dunensem Rhetor dicturus ad aram) as if I should ask men leave to be honest, or were afraid to speak the *Word of God* to them.

§. When I am called *to speak in Gods name*, I must be *Parrhesiastes as well as Ecclessiastes*; I am to do it as a workman that needs not to be ashamed, either for his ignorance, or cowardise, or indiscretion; whether men *will hear, or forbear*, the *whole counsel of God* must be delivered in its season, so as becomes the words of *soberness and truth*, for the Church or Pulpit must not be a sanctuary for insolency, or a burrow or a retreat for rudeness: No, however men may become our *enemies for speaking the truth*, yet it is better so than to have God our *enemy for smothering it*, when it is just and seasonable; and such it is when *necessary* and *soveraign* to heal the hurt of a Church and State.

§. It hath been my *fate* frequently to offend some men, when I have been most intent to serve them, by Texts and Sermons, which I thought most apt, *useful* and *innocent*. When I preached at the Court *Anno*. 1640. upon that *Heb*. 12. 14. *Follow peace with all men, and holiness, without which no man shall see God*: When before the *long Parliament*, at its first convening, upon *Zach*. 8. 19. *Therefore love the truth and peace*: When at another great and *epidemick Assembly*, upon 1 *Cor*. 3. 19. *For the wisdom of this world is foolishness with God*: Of *all three*, though wholsom and *innocent Texts, and* (I hope) *accordingly handled*, yet I heard some unpleasing Eechoes and reflexions; the sore and *itching* ears of some men in all

Offence easily taken from freepreaching

2 Tim. 4. 2.

ages are such, that they will not endure (ὑγιαινούσης διδαχῆς) *healing* or *sound* and *wholesome Doctrine*, though the pain riseth from the soreness and inflamation in themselves, and not from the *plaister* or hand which honestly applies it; yet they are prone as in *fell boles*, and *acute tumors*, when touched, though but gently, to fly upon those that are next them, and cry aloud *O you hurt me*, when the hurt is within and from themselves.

5. *Sound parts* will endure free and rough healing; such as are unsound, do most want it; and therefore if we will be faithful to God, to our own souls, and to our hearers, we must not Prov. 36. 28 *flatter their sores to their ruine*; but rather *chuse* to heal them, though at present we be thought to hurt them; nor shall our *labor of love* be in vain either in the *Lord*, or before *good* men; who Honest freedom is best. at length will find by experience, that the wounds *of a friend* (which let out the putrified matter of *painfull tumors*) *are better than the kisses of an enemy*, which do (*insides cicatricibus cuticulam obducere*) skin over with *unfaithful scars*, the *ill searched* and *ill purged vulcers* of mens hearts and lives, saying *peace, peace*, all is, all will, all must be well in *Church* and *State*, when (*bona fide*, or *mala & misera experientia*) in true, but sad *trial* and 2 Chron. 15. 5. sence of things, there is no *peace, inward*, or *outward, to him* that *goes out*, or *him that comes in*; no *peace religious* or *politick*, *civil or ecclesiastical*, *foraign* or *domestick*, either to the *Estates, Liberties, Laws, honors* or *lives* of men; nor yet to their *opinions, doctrines, devotions* and *consciences*,

in

in any rank or degree; but as the Prophet *Isaiah* complains, *The whole head* (if we have any head) *is sick, and the whole heart is faint; from the sole of the foot to the crown of the head, there is no soundness in it, but wounds and bruises and putrifying sores*; they have not been *closed, nor bound up, nor mollified with ointments.* Isa. 1. 5. 6

§. Yet there are that have cryed amain *Peace, peace*; men that are either so merry or so mad in our common *calamities*, as to command us to call our sicknesses health; our *wounds salves*; our *slavery, liberty*; our *divisions, union*; our *deformities reformings*; our *unsettledness, settling*; our *sands* and *quagmires, rockie foundations*; our *wars, peace*, our *oppressions, ease*; our *Common wo, a Common-weal.* The Prophet seems thus to complain, That either *Physitians* of no *value* (πολλὸς καὶ φαῦλοι ἰατροὶ) many and *unskilful Empiricks* have unfaithfully tampered with us, and (*dum vulnera publica in lucra privata vertunt*) while they make *private gain* by our *publique pains*; they have turned (*ipsa remedia in morbos*) our very *remedies* to *new diseases*, and have kept us long *uncured*, under pretence of *cure*; or else we are by the venome of our own inbred and *malignant humors*, become *incurable*; as (*immedicabile vulnus, ense recidendum*) a gangreen only fit for the saw and sword: and such indeed do our proud and dead *flesh* (or proud *minds* and dead *hearts* rather) portend our case to be, whilst so many tough obstructions, so many high inflammations, such new tumors and cruel biles daily arise of *various interests*; Pretenders to peace and health.

interests; such a constant fall of *ill humours*, sharp and undigested, not onely upon the outward and grosser or more Mechanick parts of of the body Politick, but also upon the most vital and noble, the *head* and *heart*; where the *counsel* and *courage*, the *strength* and *wisdom*, the best *blood* and *spirits* of the Nation are or ought to be *contained* and exserted to the publick welfare.

Mark. 5. 26. Although, as the *woman* in the *Gospel*, we have spent all, or most, or *much* of our *substance* on *Physitians*, and their attending *Chyrurgeons*, on *Counsellors* and *Soldiers*, yet we do not find our selves any whit the better; still we are scared and threatned by our sins, which are Gods discontents; and our *unsettlednesses* (which are the *Nations discontent* and *sufferings*) with daily breakings out and angry *tumors*, with new *purgings* and loathsome *potions*, with *lancings* and *bloodlettings*, with *cutting off* and *cauterisings*, which will not *heal*, *restore*, *close* and *redintegrate* the body, but *maime* and *defame*, and *cripple it* for ever.

The scope or design of the Text. 5. To prevent which *successive miseries* (or the like) from the *daughter of my people* here in *England* (as much as in me lies) I have sought to improve the sanctity and solemnity of this occasion, this thankful and hopeful *opportunity* of future *mercies*, be presenting you with my *meditations* on this *Text*; because it is not onely (*querela defallacia medicorum, & medelæ mendacio*) a just complaint of the *falsity* of *Physitians*, and *inefficacy* of the past *applications*, which some *Medicasters* had with

with great vapour and confidence *applied*, as bold *Mountebaks* are wont to do, when they wound their slaves to shew their skill in healing them.

§. But farther, the text is *monitio de vera medendi methodo*) a direction for the right method and an honest way of curing an afflicted Nation; It doth not only deplore the publique *maladies*, but denotes their right *remedies*, which may easily be *known*, and *followed*, if the healers were but honest; For the hurts are not so *fatal*, *necessary* and *unavoidable*, that men should *despaire*, and sink under them, Saying, There is no hope, it is in vaine to wait on the Lord any longer; God hath *condemned* and decreed us, as poor diseased, and *desperate creatures*, to lie always in the *Hospital* under *sores* and *pains*, expecting no cure but that of death, and utter dissolution; If it were so, God would not here and elsewhere greivously *reproach* and *persuing* those cheating *undertakers*, those false *Quacksalvers*, these wanton and *cruel Leeches*; who did not want, skill, and knowledge, of what would heal *Church* and *State*, in Law and Government, in true Religion and Justice, in Mercy and Humility, Which are the *best ballsoms of both*, and clearly revealed to them by the Lord; but they wanted honesty and fidelity; therefore God pleads against them; *is there no balme in* Gilead? *is there no Physitian?* &c. *Why then is not the hurt of the daughter of my people recovered?* The question (*Is there no Balm?*) is a *vehement affirmation*, a *Satyrick asseveration*; *There*

Hurt of a Nation not fatal and incurable.

Ier. 6. 14.

Ier. 9. 22.

are

are ways and *means* (*parabiles & ad manum*) ſufficient, eaſy, apt, obvious and at hand to cure the *wounds*, or *bruiſes*, or *tumors*, or *hurts of any Nation*; if men did not either wilfully ſhut their eyes againſt them, and refuſe to uſe them, or if God had not for their hy poeriſie, fraud & baſeneſs, juſtly blinded their eyes, and hid from them the things belonging to their own and the Nations peace, by leaving them to the miſts and clouds of their own partial, *covetous* and ambitious *luſts*; Then (indeed) nothing is to be expected, but dayly (*recrudeſcentia ulcera*) *relapſes* and *recruitings* of our wounds, until God gives us Phyſitians of better eyes and hearts, that may both wiſely diſcern our maladies, and both ſpeedily and faithfully incounter them with ſeaſonable and fit remedies.

The hope and expectation of this day for our healing.

5. To which poſture of providence we are prone to hope that we are this day *reſtored* by the valour, honour and integrity of thoſe who now have the conduct of power and counſel; I pray God we may have cauſe (*ſeriò gaudere*) to rejoyce long and in good earneſt; for every days delay of our cure is a chargeable, uncharitable, and painful *deluſion* to the Nation, threatning ſuch a conſumption of Spirits, and ſuch *debilitation* of the Nations *ſtrength* and eſtate (beſides the debaſing of its honor and reputation) as muſt neceſſarily (at laſt) betray us with our poſterity, with our *Eſtates*, *Laws*, *Liberties* and *Lives*, yea and with our *Reformed Religion* (which ought to be dearer to us, as it was to our forefathers, than our *lives* and *eſtates*) to that *forreign invaſion*,

sion and *Romish superstition*, which is the (τὸ ζητούμενον) the great design of the *Jesuitick agitation*, whereto are subservient all the *fanatick factions* of those who are such enemies to the just and legal closing, or *composing* of our hurts in *Church* and *State*.

5. It will be found true by us at last (as well as hitherto some others have felt it to their smart) That a Commonwealth as well as *Kingdom divided against it self* cannot long stand; *Et sero medicina paratur, Cum mala per longas invaluere moras*; In vain shall we at last cry out, *How have we been deluded? how have we despised counsel, and neglected such plain and safe remedies, as would have cured us long ago?* There want not *birds of prey* (*Eagles, Ravens* and *Vultures*) that wait for the feebleness and fall of this Church and State; that they may pick out its eyes of Religion and Learning, of Law and Justice, the Universities and Inns of Court, that the life and soul of Christian and humane Societies, *Equity* and *Charity*, *Reason* and true *Religion* being departed, the (*cadavarosa Patria & Ecclesia*) carkass of our Church and Country may be their spoil and booty, which God of his mercy forbid. Mark 3. 25.

6. In the Text there are six things to be enquired. Division in six parts.

1. *Persona læsa, icta, afflicta*, the *Patient* or *afflicted*; whom the Prophet, yea God himself *deplores* and owns; she is called the *daughter of my people*.

2. *Plaga* or *læsio*; the *grief* or *malady*, her *hurt* or *lesure*.

3. *Ficta medela*, or *insana sanatio*, the pretended cure or verbal *healing*; they have *healed, with saying Peace, peace*, slightly and superficially.

4. ψεῦδος, or *mendacium*; the fallacy and cheat, when there is *no peace*.

5. *Medicorum turba*; the *Physitians* or *Empericks*; *They*, great Statists, grave Polititians, formal pretenders to do great feats, and miraculous cures in *Church* and *State*, when really they are no other than *imperious Hypocrites*, *magniloquent Montebanks*, cruel and covetous, confident and careless *Boasters* of their skill; but no way *Effecters* of a real cure.

6. *Vera medendi methodus*; the true way of *curing a diseased Nation*, a distressed Country, a sick and languishing Church, which is implied and supposed to be

First, As evident in *it self*.

Secondly, As easie and as *feasible* by these *Pretenders*, if honest.

Thirdly, As it necessary, apt and seasonable for the poor Patient; hence the great blame and reproach imputed to these *Tamperers* or *Medicasters*; *They*, to their sin and shame; *They* with their pride and pollicy; *Thy* with their cunning and cruelty; *They*, more for want of honesty than ability, have thus superficially skinned over, and perfunctorily healed the *hurt of the daughter of my people*; *saying*, &c.

§. Of

5. Of these I intend by Gods blessings to speak, not as a *Ruler* or *Magistrate*, nor as a *Statist* and *Politian*, nor as a *Soldier* and *Commander*, nor as a *Citizen* and *Trader*, but as a *Preacher* or *Minister* of God to his Church: And since we are excluded beyond all men in the Nation, from being chosen to meet or advise in any other ways of publick Counsels, Civil or Ecclesiastical; you may not think much if as men and Christians, no less than *Divines*, we use the freedom of this place to acquaint you with the sence and sympathy of our souls; yea of *Gods Spirit*, in and by the *Prophet*; when he was not a Spectator only, but a joynt suffer (as we Ministers have been more than any order of men) in the common hurts and miseries of Church and State.

1. I begin with the *Patient*, who is called here both by God and the Prophet, *The daughter of my people*, בת עמי, That is *gens mea*, or *populus meus*. The Patient or diseased and hurt daughter of my people.

First, In relation to God, the people that I have bred up with so much care and tenderness; the Nation that hath been to me as a *Son* or *Daughter*; the *Vine* that I have planted, watered and fenced for my self; That Polity of *Church* and *State* to which I was *Lawgiver*, the chief Counsellor and Constitutor, the supream Head and Governor; the Captain, Shepherd and Bishop; their great King and Protector: *My peculiar people*, whom had preferred *beyond all Nations*, as a *Theocracy* or holy *Monarchy*, or royal *Priesthood*; This is the *Patient* with whose *hurts*, sores, 1 As related to God.

bruises, *wounds* and *sorrows*, these *practicants* have most impudently *padled*, and cruelly pleased themselves, in turning *publique miseries* of *Church* and *State* to their private *advantages*.

2 As related and indeared to the Prophet

2. In relation to the *Prophet*; the *daughter of my people*, which are of the same *linage* and *derivation*; of the same *Father* and *Family*; of the neareſt blood, both by *parentage* and *alliance*; with whom I have the same Laws and *civil immunities*; also the same *Religion* and *sacred communion*; Natural, Civil, Eccleſiaſtical kindred endears me to them; they are *as flesh of my flesh and bone of my bone*; yea we are, or ought to be of the same spirit and soul, as having the same *God and Saviour*, the same *holy duties* or *solemnities*, to engage us in love and *dearneſs* as well as *nearneſs* to each other, so as the publick and common good should be the supream good of every particular: We cannot be happy or miserable alone; as members in one body, all our enjoyments are *social*, and all our sufferings are *sympathetick*; This is the *daughter of my people*, for whom I am so concerned and afflicted, that I *preach* and *pray*, I *write* and *weep*, I *wake* and *dream*, *lamentations* and *tears* for her a man, as a Citizen, as a true Israelite, or Jew, as a Christian, as a Proteſtant or reformed Profeſſor.

The importance of the Title. The Daughter of my people.

This Tittle of the *Daughter of my people*, is so frequent in Scripture, that it seems to importune the Reader to consider the importance of it; *Isa.* 1.8. and 22.4. *Jer.* 4.12. and 9.1. and 6.14,19. *Lam.*

Lam. 2. 11. *Zach.* 9. 9. So *Daughter of Sion*, and of *Jeruſalem*, or the like expreſſions.

First, To ſhew, not ſo much the *fruitfulneſs* of a Nation, whom God ſo bleſſeth, that they increaſe and multiply, as that ſofter and procreative, or mother ſex doth, to great numbers, which are as the off-ſets or fruit of a pregnant womb; as the people of God are ſometimes called his *firſt born*, and his *ſons*, in reſpect of that maſculine vigor and valor which was among them while God with them; ſo the *daughter of his people*, as apt to bring forth. 1 Fertility. Rom. 8. 29.

Secondly, But further to expreſs the tender care, and fatherly indulgence that God hath toward ſuch a people as are called by *his name*, who have had the ſpecial ſignets and bracelets, the Jewels and Ornaments of his favor, the glory of his Ordinances and preſence among them: God himſelf is afflicted in her afflictions; ſuch as torment her torment him; he feels her *wounds*, and faints as it were to ſee her *blood* prodigally ſhed as water on the ground, either by open enemies, or *fallacious Phyſitians*, and cruel Phlebotomiſts; who under pretence of healing the hurts they have made, or *feſtred*, venomed and *inflamed*) do cut, and lance, and ſear, and lop, and purge, and let blood, to ſuch *evacuation*, and *ſuperfluity*, as quite exhauſt the beſt and *vital ſpirits* of a Nation; bringing it to fainting fits and *convulſions*, to weakneſs and *conſumption*. As a Father would be affected to ſee his *tender daughter* thus uſed and abuſed (which cannot endure 2 Tenderneſs and indulgence. 3 Sympathy in God and the Prophet.

pains

pains like the hardier and rougher ſex of *Sons*) ſo is God and ſo is his Prophet; and ſo is every good man and woman to the Church and Countrey whereto they are ſo nearly related.

Ier 31. 20 §. God is ſo concerned and touched to the quick, that his *bowels are turned within him*; he deplores himſelf as if he were a *miſerable God*, while his people, his *ſons* and *daughters* are miſerable, either by their *ſins* or *ſufferings*; God hath his *ſympathies* with them, his reputings toward them, his returns with tears and kiſſes for them, as a compaſſionate and good natured parent hath toward his *daughter* when he hath been forced to uſe her hardly; and hath in his anger either wounded, or bruiſed, and hurt her.

§. The *kindneſſes* that in mankind are *humane affections*, in God are *Divine perfections*: None can be ſo good natured, ſo φιλάνθρωπος, as the good God is; if we were not cruel to him and our own ſouls, he could never be other than moſt kind to us; for he doth not afflict us willingly;

2 Sam. 22. 27 We compel him to be *froward* by our *frowardneſs*, and to break upon us by rebelling againſt him; we bruiſe our ſelves by daſhing againſt that *rock* which would be our *refuge* and ſhelter; *we wound our ſelves* by running upon that *ſword which would only be our defence*: God never ceaſeth to be our *father*, till we ceaſe to behave our ſelves as his *children*.

§. From the bleſſed God, the beſt men learn and

and derive this tender love, care compaſſion and indulgence towards the *Daughter of their people*, both in civil and ſacred relations; the concernments or *intereſts* of both are great endearments to gracious ſouls: hence as other Prophets ſo ſpecially *Jeremiah*, becomes a man of *ſorrows*; his eyes *run down night and day with rivers of tears*, nor can he be comforted while *Sion* is afflicted; Though he be *wel-nigh drowned* in his own tears, yet he wiſheth, *Jer.* 9.1. *O that my head were a fountain of tears.* Of the love due to our Country.

His bowels, his bowels are pained within him (by that coarctation or compreſſion, which great grief, fear and horror makes upon (by the retirings of ſpirit and blood) the *lacteſ* and ſmaller bowels, which are near the heart;) he is *weary of life*, which doth but daily torment him with ſo many *ſad ſpectacles*, ſuch dreadful diurnals, ſuch *unwelcome news*, of breach upon breach; ſuch a dying and ſelf-deſtroying Church and State; all things growing worſe and worſe and no *remedy*: Still the *alarm of war*, and ſound of the *Trumpet*: The Church and State Phyſitians are wholly for *corroſives* and no *lenitives*; for fraud and force, not for Reaſon and Law; they pretend neceſſity, and purſue providences till they are in wilderneſs of woe and confuſion; far from peace, *health*, ſalvation and *eſtabliſhment*; which are the effects and fruits only of *Righteouſneſs* and *Juſtice*, of *Reaſon* and *Religion*. Hence the Prophet with vehemency demands, and demanding he deplores, and deploring he reproacheth the folly Ier. 4. 19 Lam. 3. 17

folly and defect, the ſtupidity and cruelty of thoſe in power; *Is there no balm in Gilead? is there no Phyſitian? Why then is not the health of the daughter of my people recovered.*

Jer. 8. 22.

The heathens compaſſion & courage for their Country.

The beſt of the Heathens had very quick ſtroaks upon their *heart ſtrings*, by the love and care they had of their Countries; they thought it (*dulce & decorum pro patria mori*) moſt worthy of a good man not onely to live, but alſo to die for his Counrries *ſafety* and *honor*.

§. It argues mindes without natural affection not to have *compaſſion for their Country*, and more for their *Church*; They muſt be *Cyclopick monſters* of *brutiſh Barbarity*, who can like *Cannibals* feed on the *fleſh* and drink the *blood* of their Country and *neighbors*, of their kindred, of their *parents* and of their children; yea of their very *daughters*, who have a priviledge and plea from their ſex for greateſt tenderneſs.

Our Country is both our Mother and Daughter.

§. The *daughter of our people* in reſpect of our poſterity and deſcendents from us, whom we leave to ſucceed after us, in our *lands*, houſes, and *eſtates*; is alſo our *Mother* and *Parent*, *communis parens*, if we look backward, as we are derived from our *Forefathers*; *Patria eſt & mater & filia*; our Country is our parent or mother, alſo our childe or daughter, in different aſpects, and ſo requires different reſpects:

Firſt, Of reverence, as to our *majores*, *progenitores*) Father or Mother, that begat and bare us.

Secondly

Secondly, of *Indulgence*, as to our *Daughter* or *posteri*, which derive from us: In both, that love and kindness is expected, and by the *Law of Nature* (which is Gods Law) so commanded; that they *sin highly* who are so cruel, as either to sacrifice their *Sons* and *daughters*, or their *Fathers* and *Mothers*, their Church and Country, root and branch to the *fires* and flames of *civil Wars* and *dissentions*, begun and continued by their sinful cruelty, and tyrannous hypocrisie.

§. *Can a Mother forget her childe*, or a *Father* Isa. 49 15
cast off his Son, or sheath his sword in the *bowels* of his *daughter*, without the just imputation of *madniss* and *inhumanity*? Judge then, what men, yea what *Sea-monsters* they are, that can be studiously, designedly and industriously cruel to that Country wherein they were bred; and to that Church in which they were baptized, to deform the beauty and destroy the blessings of peace, plenty, order, good government; and true Religion left them by their *Progenitors*, and to leave to posterity nothing but *poverty* and *pain*, *terrors* and *Wars*, *blood* and *confusion*, *hypocrisie* and *cruelty*, *fanatick fury* and *military insolency*; nothing but either *oppression* or *Anarchy*; either the crys of the oppressors threatning, pillaging and exacting as grievous *tax-masters*, or of the oppressed, mourning and deploring their sad condition in vain, while either the cords of unrighteous decrees do binde a Nation captive to

the lusts of unreasonable and mercileſs men, as to the rack and torture, or ſuch daily executions of violence, exaſperation and rigor, as fills the land with diſcontent, blood and tumult; the *daughter of his people*, daily appearing as the *ſlain wallowing* in their own blood; and her voyce is as the *groans of a deadly wounded and dying man.*

Ezek. 32. 14

The dangerous and deſolate eſtate of a Nation deprived of her true Fathers.

Fourthly and laſtly, this denomination or title of *the daughter of my people*, imports, as the happy eſtate of any Nation, that is thus under Gods eye and tender care; alſo under the protection, or guardianſhip of *wiſe Governors*, of juſt and lawful Magiſtrates, who carry themſelves as *Nurſing-fathers* and *Nurſing-mothers* to Church and State; yea as kind Husbands, and indulgent Spouſes to their beloved Brides or Wives: So it ſhews how ſad, *deſolate* and helpleſs, yea how *dangerous* and expoſed to *miſeries*, both of *diſhonour* and death, and all manner of hurts, incident to any Church and State, the condition of any people is, that is not under Gods care, or is deprived by their ſin and madneſs, of good Governors, of lawful *Magiſtrates*, of able *Miniſters*, and Paſtors; ſuch a Nation or Church is as a poor, weak, helpleſs *daughter*, that is an Orphan or *fatherleſs*, without any friend, father or husband to defend and take care of her; ſhe becomes as a *forſaken virgin*, ſubject to all thoſe inſolencies and indignities, to which her own weakneſs, and the power of others luſts may expoſe her; nor can ſhe have any ſafety, health, honor ſecurity,

Iſa. 49. 23.

security, or handsom subsistance and defence untill she be restored to the care and protection of those who under God deserve to be, and by law are *Patres patriæ*, the true *Fathers of the daughter of their people*; All others that usurp on a *Nation* are, as unjust, so hard *Fathers*, *Fathers in law*, because without and against law, having neither the Law of God nor man for their *usurped authority*, nor the *Law* of love and tenderness in their stony hearts; but as *Physitians* (who unsent for, obtrude their *visits* and *practice*, more for their *fee* and *gains* than for any *love* to their *Patients welfare*) are most welcome when the Patient is *soonest rid of them*, whose *project* is rather to *protract* and perpetuate their *Patients Afflictions*, than to cover them; nor are they afraid of killing them, further than their gain may dye with them, and their *pragmatick* humor have less *mischief to do*.

Conclusion of the first part of the Text.

5. But I have *done* with the first particular, the import of this *stile*, and *compellation*, the *daughter of my people*; thus *God*, and thus the *Prophet*, thus all good men, and all good Christians are wonted to *speak*, and *think*, and *act*, to love, to pitty, and to pray for their country, both *Church* and *State*. What I beseech you must they be, who wound her with the *wounds* of an *Enimy*, and smite her with the strokes of a *cruel one*, as if all their *policy*, and *power*, served to no other use, but to *execute animosities*, and *exercise antipathies*, against *their country*, to eat out (as the generation of vipers are vulgarly said do) the bowels of their *mother*, who

pray not for the *peace* of *Jeruſalem*, but ſeek to make a *prey* of her, both in *peace* and *war*, in things *ſacred* and *civil*, condemning her to everlaſting enmities, wars, diviſions, confuſions, taxes and exactions, which cannot be removed, till *health is reſtored*; nor can this be, till the great *wounds* and wide *breaches* made and continued, yea *enlarged* by ſome, are *cloſed and drawn together*; till there be a (*redintegratio continui*, *et reparatio diſjuncti*,) reſtitution of all noble parts that are neceſſary for the publique integrality and unity; its order and beauty, its honour and ſafety; Which what they are, and how to be done, I leave it to wiſe, *honeſt* and *impartial* men, who have *counſel* to *guide* their *power*, and *power* to execute or *put in practice their good and healing counſels*, in ſpight of all the Leeches *and Empiricks*, that would hinder publique health, that they might from the open *Orifices* of their bleeding *Country*, ſuck more *advantages* for *themſelves* and their parties to the *ruine of the whole*.

Secondly, Having viſited the *Patient*, and finding it to be our *near Relation*, as a *Siſter*, or *Daughter*, or *Mother*, even our Country and Church; It is time for us to conſider its *hurt or affliction*, to ſee what it ails; what that *plaga*, or *vulnus*, or *læſio*, or *morbus* is, wherewith it is ſo pained that it cannot reſt night nor day: Our work is not onely to *behold her a far off* with ſilence *and ſtupor* (as *Jobs* friends) in her grief and anguiſh, but either apply ſuitable *remedies*, or at leaſt ſuch *prayers and words of comfort*

fort (צל לב to her heart) as may ſhow our pitty and *compaſſion*, which is ſome *relief* to thoſe that are in bitterneſs of *ſoul*.

The Hebrew word שבר (whence our Engliſh *ſhiver* may well be derived) is rendred by the LXX. σύντριμμα, and by the Latin *contritio*, which properly *imports* ſome injury or *hurt* inflicted (*ab extra*) from an outward aget, by violence, ſo as to *wound* or *bruiſe*, or *batter*, or *break*, or *tear*; any thing that cauſeth (*ſolutionem continui*) *ſeparation* or *diſſipation* of parts which ſhould be united, and in whoſe right union is eaſe, as in their diſſolution or diſlocation is pain.

§. But the latitude of the word may well extent to the larger ſcope and intent of the place and *complaint*; which is not onely upon the account of outward force and violent *impreſſion*, made upon *Church and State*, againſt all *Reaſon*, *Juſtice* and *Religion*; but as in bodies *natural*, ſo in theſe *politique* (both civil and *Eccleſtaſtical*) there are many kinds of *hurts or maladis* incident to them, both from *within* and from *without*.

§. There are beſides (*vulnera*) or fleſh wounds, and (*ulcera*). which are *inveterate ſores*; and (*gangrenæ*) gangreens which are deadly; if not ſpeedily cured or cut off, their are *puſtuli*, venemous tumors, or *angry biles*, which ariſe from ſome putid or *corrupt humors* in the body, alſo running *iſſues* and *fiſtulas*, which are moſt at eaſe when they have ſome vent, and moſt dangerous, when ſuddenly and indiſretly *ſtopped*; theſe

Of Inbred hurts or diſtempers.

these are *hurts* too, and very grievous ones, when times are such, by the discontent of mens minds, by the dissolution of their licentious manners, by weakning the *authoritie* of *Laws*, and overturning the course of *Government* in *Church* and *State*, (*ut nec morbos, nec remedia ferre possint*;) that either the pertinacy of *customary disorders* and prevalent mischiefs, or the *petulancy of people overgrown* with *epidemical* and *tolerated diseases*, will not endure fit *remedies*, yet are undone if they linger under their distempers uncured.

Hurts by redundancy of humors

§. Sometimes a body grows plethorick, and is hurt by its excess of humors, crude and indigested, which are prone to gather together and fall on any weak disaffected part; there to ferment and inflame, to high feavors and verry great anguish of the whole; so is it in a Nation when either *over-peopled* to an indigence and idleness, through want of work; or when grown luxuriant by long peace and plenty, which runs to *sottery* in many, and at last to the *armed man poverty*; whose *free quarter* pressing on people provokes them to discontents, and so to design publique troubles (*quia multis utile bellum*) because they have nothing left them but their carkasses, and their swords; dig they cannot, to beg they are ashamed, *fighting* is their only fortune.

§. Otherwhile a Nation may be too much *exhausted* by war, by exactions and oppressions, by decay and want of trade, so as it becomes *consumptive, weak* and *languishing*, either the (*humi-*

dum

dum radicale) native moisture, *oyl* and *balm* of competency is wasted for want of encouraged *industry* and commerce; or the *calor nuturalis*, the *spirits activity*, and generosity of a people are (as the *Moderne Egiptians*,) quite extinct; being either *sottishly idle*, or so cowed and over-awed, that they are *crestfallen*, and below any gallant *actions* and *designs*; living more like slaves under hard Masters, than like the *Sons* and *Daughters* of a *Fatherly Prince*, or a free and legal *Polity*; much as poor *Hospital wretches*, who are condemned to live aways under the hands of *Physitians*, and *Chyrurgeons*, kept down by Janisaries, and daily terrified with either taxes, or instruments of pain, or menaces of death. Certainly, as *qui medicæ*, so *qui militariter vivit*, *misere vivit*. It is a killing and dying life, to live always under the *Chyrurgeons* lance, or the *Souldiers* sword.

§. The *Hurts* of a *Nation* may be distinguished into those that either disaffect the body and outward man, by *Tyranny*, *Injustice* and *oppression*, contrary to the known laws, good constitutions and venerable customs of a people (which are the *native and self-healing balsom* of those great bodies) pressing upon the estates, propertys, liberties, limbs, lives and hourrs of mankind; When either *Superiors*, like the *disaffected head*, distil too sharp and corrosive humors upon *inferior parts*, or these send up (by a kind of circulation, or *exhaltation*) pestilent fumes and vapors of mutiny and *rebellion* against their Heads and Superiors, jealous of, and envying each others welfare, also with-

3 Civil hurts or bodily distempers by injustice.

withdrawing that natural assistance from each other, which is indeed the support and health of the whole.

5. These *hurts* are very *dangerous*, and ought to be speedily composed to such an harmony as is a tolerable state of *health*, by adjusting every one their rights assigned to them by that Law, which so takes care and provides for the publick order, beauty, and welfare of all, that it permits no one private *interest*, like a *wen* or *leech*, or *Incubus* to oppress, *drein* and destroy anothers, for as in *Nature* so in *States*, the whole cannot be well at ease, if one part be grievously pained or pierced.

4 Of violent rapes committed on the Daughters of my people.

6. There are sometimes *horrible rapes* committed upon the *daughter of my people*, while *vile* and *violent men* (*sons of Belial*) to satisfie their own *inordinate lusts* of *revenge*, *covetousness*, *pride* or *ambition*, apply by *force* or *fraud*, or both, to obtain that *power* and *place*, that *favor* and *preferment* in the publick, which they dispair to get in fair and honest ways of worthy *industry* and *merit*. These are like the *incestuous ravishers* of their own *Sisters*, or *Daughters*, or *Mothers*; men that have much of *Cateline* in them; nothing of the true Christian; nor are they to be envied, if they prosper for a time in their *wicked devices* and *endeavours*, since this is all the *shadow of greatness* they shall ever enjoy; while for a moments *glory* among a company of *poor mortals* they venture eternal *debasement* among the Devils; where such great sinners

ners ſhall be *greatly tormented*; nor will their *proſperity* procure their *impunity*; though they dye in *peace*, yet they deſcend to an *eternall war*, which is (πολεμος ἀσπονδος) never to be ended by peace or truce, nor yet by *annihilation* or *extinction*.

§. There are alſe *grievous hurts*, which may befall a Nation as to its very *ſoul* and *better ſpirits*, that is, its *intellectuall powers* and *excellencies* of *Religion* and *Learning*, of *rationall* and *ingenuous* improvements, moſt worthy of *men*, of *Gentlemen*, and *Chriſtians*. §. Spiritual hurts. 1. As to Religion.

Theſe *hurts* are when *true Religion*, which is founded on Gods word, confirmed by the teſtimony of the Church of God in all ages, *fortified* by good Laws; *regulated* by good Diſcipline or Government, and *ſupported* by *honourable encouragements*; when this is either corrupted in its ſoundneſs of doctrine, or overgrown (as the head with a ſcald) by ſuperſtition, or broken by faction, or baſted by vulgar inſolency, or perſecuted by miſguided zeal, or oppreſſed by *inordinate power*, or robbed of its juſt *maintenance*, or diſcompoſed in its due order and government, or deſpiſed in its *beſt Preachers* and *Profeſſors*, or run out to the *itch* and *ſcratch* (the *ſcabies* & *pruritus diſputandi*, as Sir *Henry Wotton* calls it) of diſputing and jangling, which breeds uncharitable and empty formalities, tending and ending in *prophaneſs* and *Atheiſm*, extinguiſhing truth and love, ſound faith, and ſincere charity, which are as the oyle and flame of the lamp

of Religion in any Church and heart; theſe are moſt dangerous diſtempers, and hardly to be *cured* or *recovered*, unleſs ſuch ſpeedy *cordials* and *antidotes* be applied by wiſe *Magiſtrates*, ſober *Miniſters*, and ſincere *Chriſtian people*, as may *recollect*, *refocillate* and *reſtore* the power of godlineſs, and ſpirits of true Religon, by *diſſipating* and expelling thoſe noxious and *peſtilent oppreſſions*, with which either *Princes*, or *Peers*, or *People*, or *Preachers* have preſſed upon *true Religion*, by *Covetouſneſſe*, or *Ambition*, or *Sacriledge*, or *Schiſm*, or *Popularity*, or love of *Novelty*, or *Sedition*, to the great diſgrace of *true Religion*, and the beſt Miniſters of it, both Fathers and Sons.

§. It is obſerved by *Guildas* and others, who give account of our Engliſh ſubverſions by *Saxons* and *Danes* (when we were Chriſtian and civilized, but they Heathens and barbarous) that nothing more *preſaged* the deluge of thoſe *miſeries*, which followed ſuch *invaſions*, than the great contempt and *oppreſſion* to which the *Clergie* and *Religious Orders* were brought; partly it may be by their own ſloth and *luxury*; but chiefly by the prophane inſolency of all ſorts of people; who were content to have all *Religious cords* broke aſunder, that they might enjoy the full ſway of their *licentious humors*.

2. Hurts as to good Learning

§. Again when *good learning* (which is a moſt officious, uſeful and comely *handmaid* to *Religion*) when *humane Arts* and *Sciences* (which are beams or ſtructures of *divine wiſdom*) when *ſtudies* of

of *good Laws*, and due administration of *Justice* accordingly, (which are the vital spirits of a Nation) when these are *villified* and outraged by the vilest people, by *Jack-Straws* and *Wat-Tilers*, whose ignorance makes them enemies to *knowledge*, as darkness is to *light* (being like Mastiffs, the feircer for those *dark kennels* in which they are bred and kept up.) When this ill kind of men cry down (like the *Ephesine* rabble) with dust and clamor, more then any shew of reason, all *Scoboles* of *Learning* and *Universities*, that they may run after *false Prophets* and *Dreamers*, whose simplicity is so impudent to pretend *inspirations* and *new lights*, to so eagle-eyed and quick sighted a people as the English are, till their *delusions and folly are manifested.* Acts. 15. 28.

§. These are as rough *Satyrs*, a kind of robust *wilde men*, who trust more either to their *limbs* and *sinews*, or to their *wit* and *cunning*, than to their consciences, or our Laws for the getting of their Living; aiming to live more like *beasts* by rapine, then like civil men and good Christians, by honest labour and ingenuous industry.

§. Nor are they small *hurts* which the teeth of such *Foxes*, and tuskes of such *Boars* have given to any Church or State, where they have for a while *prevailed*; being much fitter for *Mahometan conversation* than *Christian profession*; for there (among Turks) only force or fury makes men *considerable*; for they think that their Princes and their mad-men are highly favoured and

most familiar with God and his Angels.

§. These *hurts* on the *mental spirits*, or *intellectuall powers* of a Nation, are more dangerous than those that are incident by *grosser wounds* of *outward immortalities*, which the *Physick* or *dietticks* of *good Laws* well executed, will easily keep from *predominating*; but the *hurts* which fall on *Religion* and *Learning*, on the *Reason* and *Conscience* of a Nation, are like frenetick *distempers*, long a *growing*, and long a *going*, like the *wounds* on the *head*, or *cracks*, as we say, of the *brain*, hardly ever throughly cured; when *Heresie* or *Schism*, like a *spirituall frenzy* hath *seised* on *any people*; as was evident in the *Manichies*, *Nouations*, *Arians*, *Donatists*, *Nestorians*, *Eutychians* and others, of ancient and modern ages.

Publick hurts from sins predominant and unpunished.

§. There are further, *plagæ per peccatum*, and *propter peccatum*; hurts from sin, and for sin; the first *hurts* are by our own evill *meritings*, as the self wounds of a *drunkard*; the second by *Gods just inflictings* upon malefactors; for he will not always leave the publick sins of a Nation, without visiting with sore and publike punishments.

§. The *first hurts* are those from *sins*, when they *grow great* and *masterly*, *boysterous* and *imperious*, either *countenanced* in *Court*, or *indulged* in City, or *prevalent* and neglected in Countries; when *prophaneness*, and *lying and swearing*, and *drunkennesse*, and *uncleannesse*, and *murthers* or the like *faulties* come to pollute a great or a considerable part of a Nation, so as men make a mock

Jer. 27. 10. Isa. 59. 3. Hos. 4. 2.

mock of sin, and *glory in their shame*; when *Rebellion*, *Perjury*, *Innocent-blood-shed* and *Sacrilege* are drawn on (like strait and pinching shooes at first) with the *shooing horne* of *Religion* and *Reformation*, of publick necessity, thrift and good Husbandry, with antipathies against *Idolatry*, and abhorrencies of *superstitions*; when *Prince* is bad and *people* worse, and *Priest* or *Prophet* worst of all: When from the *Rulers* or *Teachers* of a Nation, wickednesse as a *plague of leprosie*, is spread over all the Land: When there is a loathing of the *heavenly Manna*, a contempt of *Word* and *Sacraments*, an *indifferency* to all Religion, as little *reverence* in a *Church at holy duties*, as in a *Play-house*, and far less than in a *Shire-house*; these *fiery darts* of mens own wanton lusts and the devils temptations do wound very deep; they at once *pierce* and *sear*, they *hurt* and *stupifie*, they make men past feeling at length, and only fit them for vengeance. Ier. 5 31. and 6. 13.

§. The *second hurts* are *propter-peccatum*; those which the just and *angry God* in his sore *judgements inflicts* on a people now incorrigible in ordinary ways and; most severely on those that are *called by his name*, and owned as *the daughter of his people*; so the Jews by various hurts and healings were objects of Gods wrath and mercy, till they had filled up the measure of sin. See the *Eastern*, *Asiatick*, *Greek*, *Egyptick* and *African* Churches; how famous, how fruitfull, how flourishing, till wounded with sins, over-grown with grosse heresies and schisms, noisom lusts, base opi- Hurts for sin by Gods inflicting. Ier. 25. 29.

nions

nions and bad actions: the sword of Gods vengeance by the barbarous *inundations* of *Scythians*, *Sacracens*, *Turks*, and other *Colluvies* or scum of people at last so divided them, that they are at this day almost utterly destroyed.

§. The arrows of presumptuous sins shot up against heaven, fall on the heads of the shooters to their own hurt (as *Lamech* speaks) And as *Solomon* tells us, *wicked men sin against their own souls*, and so against the peace, plenty, honor, health and welfare of their Nation and posterity: sin (as *Pliny* says of Quick-silver) is (*venenum omnium*) the pest and poison of all *things*; it urgeth God to be as a *cruel one*, it *provokes* till there be no *mediation*, *intercession* or *Remedy*: when men proudly and impenitently treasure up sin, they treasure up withal *wrath against the day of wrath*, till judgement break in like the flood on the old world, or fall like *fire from heaven* without any to help, or the earth open and *swallow men* up quick, as *Korah* and his complices.

Prov. 6. 32.

2Chron. 36. 16

§. Here God is in Justice and Honor *concerned* to arise, to *bend his bow*, to *whet his sword*, to be avenged on such a *nation*, which is *grown wantonly wicked*, which dares *fight against God*, yea and *challenge* him, whether he regard *iniquity or no*, whether he be not such an *one as themselves*; the *wounds* which men inflict on the *Spirit*, *Grace* and *Glory of God*, force him to wound them; when there is no *fear of God*, no *shame*, or *remorse*, or *repentance* for sin (*ideo conterimur quia non conterimur*; *ideo vulneramur quia non vulneramur*, as St. *Bernard*)

Ier. 5. 9. and 9. 9.

Psalm. 6. 11.

Bernard) becauſe our hearts are not *broken*, nor our *ſpirits contrite* within us for ſin, therefore the Lord of hoſts *breaks* in upon us, with one *breach* in the neck of another, with *famine*, *plague*, *ſickneſs*, and *death*, with *inteſtine war*, *diviſions* and *endleſs diſtractions*, till *Ephraim* riſe againſt *Manaſſeh*, and *Manaſſeh* againſt *Ephraim*, and *Judah* againſt both; to eat as Canibals one anothers fleſh, and drink each others blood, and thereby break the *arm* or ſtrength of the *whole Nation*; yea the very bones will be broken, as when one choppeth wood; when the *ſinews* are cut in ſunder, all *bonds* of *Law* and *Conſcience*, of Reaſon and Religion, of Juſtice and Charity, of Unanimity and Unity, are (like *Sampſons* withs) ſnapped in peices. All theſe hurts mens *own ways* procure to them, ſo that God appears either as a *ſtranger* and *waifering man*, or an enemy, yea as a *cruel one* in his ſore *judgements*, which like *waves* of the ſea purſue one another. Iſa. 27. 11. and 9. 21. Jer. 4. 18. and 30. 14.

§. Yet there was ſome mercy in this *ſeverity* as to *Iſrael* and *Judah* a long time, while God *cut them ſhort only*, but did not utterly forſake them, or caſt them out of his ſight: it may argue ſome hope, that a *Phyſician* yet vouchſafes to mind and viſit his *Patient*, to apply any *cauſticks* or *ſcarifyings*, which by *pain* may bring to *ſenſe*, and ſo to healing. There is good in the evil of puniſhment out-wards.

But there are (*cæca & ſurda vulnera*) ſilent, and *unſeen*, and at preſent unfelt, yet very ſore hurts and deep *wounds* bleeding inwardly, which God may inflict, as upon a particular ſoul, ſo upon The worſt hurts are unſeen and unfelt.

Hos. 14. 17. on the *spirit* and *genius* of a *whole Nation*, as to the generality of the people, by giving them
Ier. 2. 30. over, by letting them alone; *why should they be smitten any more, being a rebellious, stif-necked and*
Hos. 5. 2. *back-sliding people! profound to revolt, bold Apostates*, falling from their duty to God and man,
Ier. 7. 9, 10. yet glorying as if they *were delivered to do all this wickedness*, by the test and approbation of *providence*, discovered as they fancy in the prosperity of their impiety for a season.

§. Whereas indeed as St. *Austin* observes, *Severissimè punit Deus, cum pœnalis nutritur impunitas*; There need no greater punishment of a *gangrene*, than to *let it alone*, to *leave it to it* self; This (*crudelis misericordia*,) severe mercy St. *Bernard* pathonately and wisely *deprecates*, (*potius ure, seca, percute, domine, ne parcas, ut parcas*,) Rather lance (O Lord) and cut and burn, by a merciful cruelty, than so spare me by a cruel clemency, as to spoil and damn me for ever, saith the *devout man*.

§. There are *spiritual maladies*, and *miseries too*, which give a people over to *Dementation*, and *astonishment*, to *blindnesse* and *madnesse*, to seek after
Deut 28. 14 and 64. and trust in *Lying Vanities* and desperate hypocrisies, to rest in the *flatteries* of *successes*, or the *applauses* of the *vulgar*, who think every one that *prospers* to be a *God* or a *good Angel*; and every one that is unfortunate to be a *Devil*, or a great offendor, as the *Barbarians* did St. *Paul* when
Acts 28. 3. the Viper fetsed on his hand, and he shaked it off unhurt.

§. Hence any *Idol of superstition*, any *meteor*

of

of *Enthusiasm*, any *glow-worm* of *fanatick fancy* and *Fury* serves the turn, and instead of Gods Candles and Lampes of *pure Religion* in well-ordered Churches, as golden Candlesticks. God takes away these burning and *shining Lights*, and leaves a people to the *Sparks* they have *kindled*, to be *satisfied with their own delusions*, to *believe Lyes*, to rejoyce and glory in their evil and perverse wayes; and when God hath taken away his *Peace* and *Truth* from them both in Church and State, they will fall under grievous *violences*, oppressions, and exactions of men, whose Mercies are cruel, and their *healings* further hurts, which shall make their very souls *bow down* to the ground, that proud *men* may passe over them; when nothing but Fury and Sedition at home; nothing but *warre* and *Invasion* from abroad is in reason to be expected; yet then some people will easily *smile* and *fawn* on their *Oppressors*, they (poor Wretches) being prone to believe (as *Countrey-fellowes* doe the *Mountebancks*) that all is *well* and *whole* which powerfull hands undertake to touch; they will eccho *Peace, Peace* in Church and State, and cry up a *Common-wealth*, when indeed it is a *Common Woe*, as to the grand *Interests* of the Nation, in the best and noblest, yea, in the most of its parts and members, which can never be fully happy, unless they be of one heart and mind, of one Law and Religion as to the main.

Isa. 50. 11.

Ier. 16. 5.

Isai. 51. 23.

§. Which leads me to the *Third Particular*, The *Medela* or *Sanatio*; the seeming and pretended

3. part. The pretended Healing

ded, yea professed and boasted *Healing* of the Nations *Hurts*; They have healed with saying, Peace, Peace, שלום שלום; *repetita, duplicata, firma & certa pax*; nothing but *Peace* enjoyed, and
1 King. 22.11 Jer. 28.15. *Peace* to be expected, sayes *Zedekiah* and *Hananiah* the false Prophets, who lied in the name of the Lord.

§. We may observe the cunning *of those Empiricks*,
1 The craft of these Empirick. those false *Physitians*, who are of no *value*; they use this sweet welcome word of *Peace* to the people, which is a *Catholicon, comprehensive* of all *enjoyments* (for every *want* is a kind of *Waree*) when they cry *peace*, and repeat the *cramle* of *peace, peace*, and sing this song (or κόκκυγμος) over and over again;
Acts 19.35. they hope, (as *Demetrius* and his fellow-craftsmen) by crying *Great is Diana of the Ephesians*, even to a *raving* and *hoarseness*, to make the people believe that the *Image* which came down from heaven, was certainly a *goddesse*; with this *lullaby* of *peace, peace*, do the *Polititians* and *Oppressors* of a Nation seek to quiet the *Trefe* and *Wayward people*,
Jud. 17.13. when they cry out of their *Ails* and *Oppressions*, as poor *Micah* did, when the *churlish Danites* took away his *gods* and his *Priests*, yet was he demanded *what he ailed so to cry after them.*

§. So the great *Artists of State*, that they may the better set off their skill, make (as Mountebanks) larg Haranges, specious and popular orations, like *Herod*, most *artificial speeches*, mixed with preaching and praying, and sprincklings of Scripture, and Gods cause, as gilded or syrupped bitter

bitter pils, to give the better *gusto*; still concluding with the *Epiphonema* of *peace, peace*; when behold nothing but *usurpation* and *oppression*, grievous *exactions*, and heavy *loads*, *bonds*, and *chains* and *prisons* are every where prepared for those that dare *cry*, or *complain*, or call for *remedy*; *Pessime medicastry impensus ostentant artem:* None make ampler *prefaces* brags and *spreadings* of their *skill*, and *salves* and rare *feats* than the most *arrant Quaks* and *Cheats*.

§. These, as the *Magicians* of *Egypt*, some times so enchant poor people, that they believe all to be miraculous, at least innoxious, which comes from the *tongues* and *hands* of those who possess them; as Heathens ascribed all blessings to their Idols; the most *crying Injustice* must be thought the *highest Justice*; the greatest contempt and Curb, the strongest *oppression* and *delusion* of a *Nation*, the wildest and most partial toleration must be voiced for liberties, yea, for *precious Christian Liberty*, purchased with much blood and treasure; the grossest *Anarchies*, and most snarled *misgovernment*, whose *wheels* are oft taken off, and whose weight drives heavily over the very heads and bellies, Laws and Liberties of the Nation (as that *Romane Virago*, *Tullia Hostilia* did her chariot over her Fathers corps) to the depression of the honor and freedome of *Princes Peers*, and best of the people, this is voyced *peace, peace*; the most irreligious *licentiousnesse* in *doctrine opinion, speech* and *manners*, must be reputed freedom of spirit; the most novel and un-

just *cause* that ever was on foot, must needs be cryed up for the *Good old Cause*; when 'tis indeed quite contrary to the goodnesse of Equity, and the antiquity of truth.

The confidence and cruelty of false healers.

§. Such *monstrous solœcisms* there are in the world between some mens *words* and *actions*, between the credulity of cowardly people, and the reallity of their enjoyments: This is the *cunning*, this the *confidence*, and this the *cruelty* of some *State Juglers*, and their *Plebeian Parasites*, to boast of all they do or say, is in order to *peace*, *peace*; when by *Peace* they mean (as *Salust* expresseth it) nothing but the *servility* or the *solitude* of a Nation, that all interests, sacred, civil and military, may *truckle* under their *high* and *mighty power*, their *tripple crowns*; *& submissis faucibus deferre imperium*: All that search and try their *wayes*, or *wounds* rather, are *offendors*, even for a word, if they dare speak, *whisper*, think or *weep* ought but *peace*, *peace*; When such *valiant*, such *successfull*, such *holy*, such *praying*, such *preaching*, such *Saintly*, such *Seraphick* men, have gotten *power*, and *place*, and *plenty*, and *palaces*, O now all is *peace*, *peace*.

Isa. 29. 21.

§. And the better to colour over the overthrow of three flourishing Nations (which from the pile of three *united Kingdoms* are fillipped to the cross of an ill *sodered Common-wealth*) some men must by all means pretend to set up (as *John* of *Leyden* and his Complices did) the Kingdom of Righteousnes, the *Throne* and *Scepter* of *King Jesus*; Which is justly esteemed a *Kingdom of peace*,

peace, being ſeldom or never advanced by an *active war*, but only by a *paſſive*; yet is this a principall decoy to impoſe upon *vulgar people*; for who will not ſeem willing and forward to ſubmit to Chriſts Kingdom; that he may rule and reign? But we are not ſuch children, nor have ſo *learned Chriſt*, as to expect his *Kingdom to be of this world*; though in it, yet not after its *methods of the ſword*, but by the *word of Truth* and *ſpirit of Patience*; thus came the King of *Sion*; the other by the ſword of blood, is a rare project for *Muncer* and *Knipperdolling*, for *Hacket* and *Arthington*, when they can be merry in *peoples miſeries*, with (*populus vult decipi, decipiatur*) people have a mind to be deluded, and tis fit they ſhould be ſo, when credulous people will believe in *any ſpirit*, an hundred to one but ſome *lying ſpirits* and *deceivers*, falſe Chriſts, and falſe Apoſtles will come among them, who ſhall make them believe *light* is *darkneſſe*, and *darkneſſe light*? that *good is evill* and *evill good*; that their *iron Chains* are *Bracelets* of *gold*; that factious Conventicles are pureſt Churches; that Synagogues of Satan are the trueſt Jews, or children of *Abraham*; that partiall *Conventions*, and *Senates*; ſifted, and purged, affronted and baſted by tumultuary or armed force are *full* and *free Parliaments*.

Joh. 18. 36.

1 Joh. 4. 1. Mat. 24. 23.

Iſa. 5. 20. Rev. 3. 9.

§. Which name and thing of Parliament every ſober and underſtanding *Engliſh man* juſtly *venerates* and highly eſteems in their due and only true conſtitution; ſo Parliaments are juſtly honoured, as *flos & corona gentis*, the cream, flower,

The honour of Parliaments when full and free.

flower and crown of a Nation, the anchor and center (under God) of Laws, Liberties, Lives and honours of all that is dear to us in this *world*, yea, of our Religion too: A Free and full Parliament is the very *Palladium pacis publicæ*, the best *preserver and restorer* of our *peace*, publick *health*, and all honest *interests*; the most *august* and *honourable Assemblie* in the world (*Quo sol illustriorem non aspicit*, as Bishop *Andrews* calls it, in his *Tortura Torti*, *pag.* 291.) the best tempered *constitution* of *spirits* and *humors*, of *power* and *counsel* in a Nation; the *oracle* of *publick wisdom*, the *magazine* of *publick strength*, the *source* and *fountain* of *publick order* and *Authority*; the treasure of our *Riches*, the sanctuary of true *Religion*, the ark in which the Church of *England* is embarqued; the Conservatory of both *sanctity* and *civility*, the best Umpire of our civill *differences*, the most *equanimous Censor* and reformer of manners; the grand *Trustees* of *Church* and *State*, when so full and free as becomes men of conscience and honor; Who would not submit their honor, estate, liberty, life, all things temporal to such a Judicature of his Country-men, such Arbitrators of the publique choise?

Isa. 1. 5. §. But to cry *peace*, *peace*; to the body, when the whole heart is *faint*, when the whole head is *sick*, when the very *brains* are *eaten out*, when the vital and best spirits of a Nation, are almost expired and exhausted? when the military and pretorian insolence shall hand over the Senate

or

or Parliament, as *Hercules* with his club over *Hydra*'s many heads; This Partiality is such a *tyrannous Imposition* on reasonable men, as if they were commanded to believe and declare that a part is equal to, or more than the whole; that *glow-worms* are brighter than the *Stars*, and *Meteors* or *Comets* more benign than the *Sun* and *Moon*; that all the wisdom and piety of a Nation, were contained in a Knapsack, as the holy Ghost was carried in a Cloak bag from *Rome* to *Trent*: Men need but count the pole or tell noses, to tell what a *Free and full Parliament means*, which comprehends all the Representatives and Trustees chosen by the Nation, besides the *Peers*, who were the great council to the Prince.

§. Peace, as health, *includes* the good *constitution* of the *whole*, but chiefly of the most noble *principal parts*; peace of *Church* and *State*, at home and abroad, will be far from that *Nation*, whose publick counsels are at *variance*, and their chief *Councellors* are either *Fighters* against themselves, or *Oppressors* of *one another*, ro serve some *partial* (which must needs be a) *Sinister base and bad interest*; for no counsel is good, in or out of *Parliament*, which is not for the *publicks* good, in which every legal and just interest is contained; Indeed its a meer *cheat*, put on the poor *patient* the *daughter of my people*, when *vain* and empty words of *peace, peace* are used; and yet either the *sword* or the exactor, or the *oppressor* devoureth every way, and every day, when God and man, his *word* and the violated *Laws*, peoples sad *experience*, and tired pati-

patience, their exhausted Estates, and daily Alarms proclaime, there is no true Peace, no *honest* and *just*; no *safe* and *secure Peace*, which indeed is not to be expected, while such Witch-crafts are imposed, and such wicked purposes partially and violently promoted, utterly to deceive, undo, and destroy a people; which brings me to the fourth particular.

4. The lye or fallacy of healing slightly.

§. Fourthly, The ψεῦδος, *Lye* or *Fallacy*, which the Spirit of God by way of *Irony* expresseth, they have healed, thus they pretend and brag: but *slightly* (עַל בֶּק לֵה *super leve*, *ut leviculum*, *tanquam rem nihili*, ἐξουθενοῦντες, LXX. *despicientes*, *vilipedentes*: *cum illusione*, Syr. *cum ignominia*, *verbis mendaciorum suorum*, Chald.) Thus *Translators* and *Interpreters* render the word variously, but to the same sence, arguing the little respect of *Piety*, *Honesty*, *Equity* and *Charity*, or *Humanity*, which was in these vain-glorious and ungracious *Healers*, who either wanted *Skill* or *Will*, or *Power*, and *Influence*, or due *Authority*, or they were *slighters* and *Contemners* of the publiques *Health*, only intent to their private *wealth* and advantages.

The fraud of such.

§. They never searched the bottom of the Nations great crying sins, Disorders and Sufferings, nor applied seasonable, just and *meet Remedies* to either; yea, they *festred* and enflamed the *Lighter hurts*, to *grievous Ulcers*, small *Faults*, *Offences*, *mistakes*, *Differences* and *Jealousies*, which did arise in *Church* and *State*, they either dressed these scratches with

with *Vinegar* and *gall* only, with *sharp and piequent corrasives*, without any *lenitive* or *moderation*; or else by a *dilatory negligence*, and supercilious carelesness, they let *publick distempers* and *hurts* run on, till they were less capable of any cure, or patient of good applications; Yea, and by a *superfluity* of wanton *cruelty*, they either widened the *wounds*, and made their *probes* their *punniards*; or else dressed them with poysoned spunges, while they seem to purg them, as one that is killed by a glyster or potion. And at best by a most *impudent hypocrisie*, they have skinned over the *hurts*, with some shew of *feeling* what *was shaken*, and of reforming what was amiss; when indeed no men did more deform the *beauty*, or *ruine* the welfare and hinder the *healing* of the publique, than these *Healers*, by their enormious sins, and *outragious lusts*, by their *unjust* and *violent* actions, by their *partiality*, and *impotency* of their *passions*, by their *evil eyes*, their *fowle breath*, and their *rough hands*; which are the instruments of *bad hearts*, and *base minds*.

§. Little or no publique healing is expectable from men that are inordinate *self-lovers*, *covetous*, *boasters*, *proud*, *blasphemers*, *disobedient* to *parents*, (*natural*, *civil*, *ecclesiastical*) *unthankeful*, *unholy*, *without natural affection*, *truce-breakers*, *false-accusers*, *incontinent*; *fierce despisers of those that are solidly*, *sincerely and constantly good*, *Traytors*, *heady*, *high-minded*, *lovers of pleasures more then of God*, *having a form of godliness*, *but denying the power of it*, as the Apostle gives their character by an holy *Satyr*. Their Character. 2 Tim. 3. 2, 3.

Despair of cure by them.

§. And can any thing, that is good for the *health* of the *daughter of my people*, proceed from such *Galileans*, such evil men, who meditate mischief night and day, who decree unrighteous decrees, and act wickedness with both hands, greedily? Who think themselves most *hurt*, if the *State* and *Church* should be *throughly* and *speedily healed*; they fancy themselves undone, if any publick good be honestly done; 'tis pain and death to them to have the bones well set, which by them have been broken; to see the (ῥάσματα rather than the τραύματα) gaping wounds or gulphs rather closed up, which they have either made or widened, and kept so open, that they threaten in a few years to *swallow up* all the wealth, and *peace*, and honour, and *strength*, and *happinesse* of the *Nation* and *Church*.

Their Monopoly of healing.

§. Yet these are the men that say *peace*, *peace*; that would be thought the only *blessed Peacemakers*, the *soveraign healers* of the hurts of the *daughter of my people*; such *Monopolisers* of all Medicines and healing Drugs, that they are impatient any others should take the *cure* in hand, or have any thing to do in *Church* or *State*, beside themselves and their Applauders. They tell the poor Patient which is *full of wounds* and *putrefied sores*, that they will do her more good with their *tongues* and *lips*, added to their *Launcets* and *Swords*, than the *best Physicians* can do by their best *unguents* and soveraign *balsoms*; while the poor sick, wounded and languishing Creature cries out for some ease, and pity; yea

roars

roars for the very disquietnesse of its soul, and continued pains; yet without any shame or blushing, these *Physicians* of no value, these miserable *Mountebanks*, affecting a supercilious shew of soveraign Majesty, severely *frown* on the *pitifull looks* and tears of the *daughter of my people*; with *terror threatning her* to hold her peace, to believe she *hath peace*, nay to *say and swear* it is *peace, peace*; yea and to *abjure* the use of any *other men* or *better means*, which have been formerly very *effectual for her healing* and *recovery*. Jer. 8. 11.

§. *Quis Cœlum terræ non misceat & mare cœlo?* Here Patience it self is a sin, and Impatience a vertue: Who, not stupid, can forbear with the Prophet to cry out, *Hear O heaven, and give ear O earth?* Was ever any Nation so tampered with, so pestered by a company of *fallacious Physicians*; *pretenders to heal*, *superficial skinners*, *dilatory Empiricks*, and *miserable Medicasters* who resolve *small hurts* into *grievous Ulcers*; and *green wounds* into *virulent gangrens*, and *little braises* into fell and *inflamed tumors*, yet cry *peace, peace*; and we *have healed* you; why do you yet complain? Impostors provoke to just impatience. Isa. 1. 2.

§. As if the Prophet should say, it is high time (indeed) after so many years of wasting and wounding, of *war* and *trouble*, of *death* and *bloodshed*, of *undoing* and *destroying*, of *casting* and *dividing* the *Body Politique*, turning the *daughter of my people* (as on the Gridiron) from one side to the other, by *vicissitudes* of *burning Fea-*

wors, by continual tossings, and fits of high distempers (between the wrath of God and heavy hand upon her, beside the fury of men against her) yet to cry *peace, peace to her*; *when, as the Lord lives, there is no peace*; nor many steps between the patient and death; or at best such a sorry peace as is no less chargeable, *terrible* and *oppressive*, than an open *war*; *Pax omni bello tristior*, a peace patched up with popular pretentions, and impious injuries; as the body of *Lazars*, whose *plaisters* rather *hide* than *heal* their sores: What true peace can that be which is founded onely on sands and quagmires, on violence and exaction, daubed over with the untempered mortar of policy and hypocrisie, which holds not one winter; built up *with cries*, begun with *violence*, carryed on with *oppression*, and ending in *desolation*?

Character of true healers.

§. *Peace*, or *health*, and *salvation* are far from the ungodly; What peace can there be to the *wicked* Princes or People, Senators or Souldiers, *whose feet are swift to shed innocent blood*? whose hands are *full of bribes*, whose hearts are *hollow* and *double minded*, whose power is *usurped*, whose decrees are *unrighteous*, whose mouths are *full of fraud* and *flattery*? *Peace* and *Establishment* in *Church and State* with God and Men, are the fruits of *Justice* and *Righteousness*, of *true Religion* and *good Laws*, of *just Magistracy* and *legal Sovereignty*, of *fixed, free* and *united Councils*, of *wise and honest Valour*, the study, prayer and endeavour of men *fearing God* and *hating covetousness*,

Psal. 119. 155.
Isa. 57. 22.
Isa. 32. 17.
Exod. 18. 21.

ness, men of *true publique Spirits*, who are not swayed by private interests and passions to any novel designs and factious *adherencies*.

§. Men of wisdome and honor fortified with just Authority, are only apt to make a Nation happy by healing her, in those ways of honest decrees and impartial dealing, which are legal and regular, not fanatick and extravagant, which every night dream, and in the morning propose *new receits*, *Seraphick projects*, and *stirred medicaments*, which sufficiently shew, that such *Chyrurgeons* and *Physitians*, are either ignorant or *pragmatick* or *impertinent*; either not *knowing* what to *do*, or not *willing* to do what they *know*, but are resolved to do any thing, never so fooliſh and pernicious, rather than ſit ſtill and do nothing, or give way to better heads and hands, who have more authority from God and man, and ſo may better expect a bleſſing.

§. What *peace* can there be or true healing, while the moſt crying ſins that mankind are capable to commit or conceive, the deepeſt *wounds* and ſoreſt *hurts* from the hand of man that a Nation can receive are unpuniſhed and unrepented; yea unconſidered, yea *incouraged*, yea cryed up by ſome for rare *examples of Juſtice*, of *Liberty*, of *Piety*, of *Sanctity*? when neither the holy God ever commanded, or holy men ever practiſed any ſuch thing?

§. What *peace* can there be while fleſhly luſts, and all manner of evil concupiſcence in Rulers and ruled, fight againſt mens own ſouls, againſt Gods

Despair of cure by them.

§. And can any thing, that is good for the *health* of the *daughter of my people*, proceed from such *Galileans*, such evil men, who meditate mischief night and day, who decree unrighteous decrees, and act wickedness with both hands, greedily? Who think themselves most *hurt*, if the *State* and *Church* should be *throughly* and *speedily healed*; they fancy themselves undone, if any publick good be honestly done; 'tis pain and death to them to have the bones well set, which by them have been broken; to see the (ῥήγματα rather than the τραύματα) gaping wounds or gulphs rather closed up, which they have either made or widened, and kept so open, that they threaten in a few years to *swallow up* all the wealth, and *peace*, and honour, and *strength*, and *happinesse* of the *Nation* and *Church*.

Their Monopoly of healing.

§. Yet these are the men that say *peace, peace*; that would be thought the only *blessed Peace-makers*, the *soveraign healers* of the hurts of the *daughter of my people*; such *Monopolisers* of all Medicines and healing Drugs, that they are impatient any others should take the *cure* in hand, or have any thing to do in *Church* or *State*, beside themselves and their Applauders. They tell the poor Patient which is *full of wounds* and *putrefied sores*, that they will do her more good with their *tongues* and *lips*, added to their *Launcets* and *Swords*, than the *best Physicians* can do by their best *unguents* and soveraign *balsoms*; while the poor sick, wounded and languishing Creature cries out for some ease, and pity; yea

roars

roars for the very disquietnesse of its soul, and continued pains; yet without any shame or blushing, these *Physicians* of no value, these miserable *Mountebanks*, affecting a supercilious shew of soveraign Majesty, severely *frown* on the *pitifull looks* and tears of the *daughter of my people*; with *terror threatning her* to hold her peace, to believe she *hath peace*, nay to *say and swear* it is *peace, peace*; yea and to *abjure* the use of any *other men* or *better means*, which have been formerly very *effectual for her healing* and *recovery*. Jer. 8. 11.

§. *Quis Cœlum terræ non misceat & mare cœlo?* Here Patience it self is a sin, and Impatience a vertue: Who, not stupid, can forbear with the Prophet to cry out, *Hear O heaven, and give ear O earth?* Was ever any Nation so tampered with, so pestered by a company of *fallacious Physicians*; *pretenders to heal*, *superficial skinners*, *dilatory Empiricks*, and *miserable Medicasters* who resolve *small hurts* into *grievous Ulcers*; and *green wounds* into *virulent gangreens*, and *little braises* into fell and *inflamed tumors*, yet cry *peace, peace*; and we *have healed* you; why do you yet complain? Impostors provoke to just impatience. Isa. 1. 2.

§. As if the Prophet should say, it is high time (indeed) after so many years of wasting and wounding, of *war* and *trouble*, of *death* and *bloodshed*, of *undoing* and *destroying*, of *cutting* and *dividing* the *Body Politique*, turning the *daughter of my people* (as on the Gridiron) from one side to the other, by *vicissitudes* of *burning Fea-*

vors, by continual *tossings*, and fits of high *distempers* (between the wrath of God and heavy hand upon her, beside the fury of men against her) yet to cry *peace, peace to her*; *when, as the Lord lives, there is no peace*; nor many steps between the patient and death; or at best such a sorry peace as is no less chargeable, *terrible* and *oppressive*, than an open *war*; *Pax omni bello tristior*, a peace patched up with popular pretentions, and impious injuries; as the body of *Lazars*, whose *plaisters* rather *hide* than *heal* their sores: What true peace can that be which is founded onely on sands and quagmires, on violence and exaction, daubed over with the untempered mortar of policy and hypocrisie, which holds not one winter; built up *with cries*, begun with *violence*, carryed on with *oppression*, and ending in *desolation?*

Character of true healers.

§. *Peace*, or *health*, and *salvation* are far from the ungodly; What peace can there be to the

Psal. 119. 155. Isa. 57. 22.

wicked Princes or People, Senators or Souldiers, *whose feet are swift to shed innocent blood?* whose hands are *full of bribes*, whose hearts are *hollow* and *double minded*, whose power is *usurped*, whose

Isa. 32. 17.

decrees are *unrighteous*, whose mouths are *full of fraud* and *flattery? Peace* and *Establishment* in *Church and State* with God and Men, are the fruits of *Justice* and *Righteousness*, of *true Religion* and *good Laws*, of *just Magistracy* and *legal Sovereignty*, of *fixed, free* and *united Councils*, of *wise and honest Valour*, the study, prayer and en-

Exod. 18. 21.

deavour of men *fearing God* and *hating covetousness*,

ness, men of *true publique Spirits*, who are not swayed by private interests and passions to any novel designs and factious *adherencies*.

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Gods Spirit, and against the publique welfare? while *worldly lusts* of pride, *envy*, *covetousness*, *ambition* and *Sacrilege* daily supply matter for general discontents, publique *wars*, and perpetual *woes*?

James 4. 1

§. What *peace* or *healing* can there be in Church and State, while men of the same polity are like Pikes in a pond, or fish in the sea, or *beasts* of prey in a *wilderness*, pursuing and devouring one another? while neither the bonds of the same *Laws*, nor the same Oathes, nor the same Covenants, nor the same Religion can hold them? while they will not indure the same Magistrates, nor the same Ministers, nor the same form of Church and State? while they have so little equity, so no piety or charity to each other? while every petty person among the Prophets and people aims to set up a party or faction, and every party designs to subdue others, to set up it self, and to oppress the common liberty and publick welfare, which are only contained in those *Laws*, that are made by the consent of all Estates in the Nation.

§. What peace can there be where there are so many *tumults* and *strifes*, so many *whispers* and *jealousies*, so many *feuds* and *animosities* in the breast and *bowels* of the *same Nation*? for want of that rare *Elixir* of *lawful* and just *government*, which only is able to compose the distracted spirits, to give a just allay and temperament to all *humors* and parts in their due places and proportions, except they be such as are indigestable to any good

good order, and are better purged out, than kept in the body?

5. Alas these pitiful *partial applications*, these *diurnal doses*, these *heavy medicaments*, these *slight* and *superficial plaisters*; these *verbal* and *decretal healings* which some men have so gloried in, and vapoured of, are as *ridiculous* as they have been *insufficient*; unless these *great Masters* of their *new arts*; these *Galens* and *Hippocrates* of *Church* and *State* were so in favour with some *Esculapius*, as to partake of his *Deity*; and so by the *words of their mouths*, or *shadows of their bodies*, or *hems of their garments*, to rebuke the *Feavers* of the *body politick*, and immediately to *cure*, as by *miracle*, what they have so long tampered about to very ill purpose.

6. But as an illfavored *Physitian* is an ill *omen* to his patient, especially if he look ill from his being ill; there being no great hope that the *Physitian* should cure others, who doth not, or cannot cure himself; so the busie *Practitioners* on the *Daughter of their people*, should do well, first to commend their skill to the *publique*, by giving some good *experiments* on their selves, by curing their own corrupt hearts, or crazy heads; by recovering themselves from those *vertigo's*, *megrims*, and falling *sicknesses*, with which they have been so oft afflicted; let them wash their own *foul hands*, and cleanse *their double minds*; let them cease to do *evil*, and learn to do good; Let them do all things not arbitrary (*ad libitum*, & *libidinem*) but as exact Physitians and Apothecaries

Luke 4. 23.

Isa. 1. 16, 17.

James 4. 8.

per

per pondus & mensuram, by weight and measure; by the *rule* and *standard* of the Laws of *God* and *man*; which give, or restore, or preserve to every one what is their own, by such purchase, donation, descent and honest industry; wherein their rights are made good by Law; and which they have no way forfeited by any injury to the publique, of which the *Laws* of the Land and *lawfull Magistrates*, are the only lawful Judges.

Isa. 58. 6, 7, 8. §. Let them not think by a little *Fasting-spittle* to cure the hurts of *Church* and *State*; nor yet by their *solemne feasts*; This is the *fast*, and this the *feast*, the Lord hath chosen, comely for true religion, and wholsome for the Nation, *To loose the bands of wickedness, to undo heavy burthens, to break every yoak of unrighteous decrees* and acts; to *restore* what is unjustly, that is without law, taken away from *any man*, to do as they would be done unto, to *deal justly to all men*, to shew *mercy*, even in deserved Justice; and (after all) to *walk humbly with God*. This do, (O ye Physitians of my people) and you shall live; This do, and the *daughter of my people shall live*; *being throughly healed of the wounds she hath received in the house of her seeming friends*; (For it was *not an open Enemy* of the heathens round about, which hath done her *all this hurt*: But her own Children,) Let them cease from being *Rebellious* Children, companions of Adulterers, Robbers, and Murtherers, return to that duty, they owe to their God and their civil Parents, to their *Country*, and their *Church*, or to that pity and compassion,

Micah 6. 8.

Zach. 13. 6.

Isa. 1. 23.

they

they owe to their *Children* and *Posterity*, whose teeth will certainly be set on edge by the sower grapes their Fathers have eaten, *Jer.* 31. 29. Then shall *health spring forth speedily, righteousness shall go before, and the glory of the Lord be thy rearward.* Isa. 58. 8. Then shall they be as Fathers and Sons too, of the Nation; who shall *build the old waste places*, repair the *breaches*, and raise *up the foundations* of *many generations*, which have been *overthrown, overthrown, overthrown*, after they had continued firm for many Ages, as to the *stability of Church and State*, under Gods indulgence and the care of good Magistrates. Ezek. 21. 27.

9. But since these *Tamperers* are so justly and severely reproached by *God* and the *Prophet*, for their *slight healing*, which was indeed none at all; the more *cruel*, by how much they were more *cunning*, to *keep the daughter of my people in continual pain*, and themselves in *constant practice* and *pay*; It will not be amiss *more particularly* to examine in the sence of Gods Spirit and his Prophet, whence this malice or mistake had its rise; how this *slight healing* did befall the daughter of his people; and how it is to be avoided as much as Death, and Hell, and Devil. Particular instances of slight healing.

First, it comes by unskilfull *Empiricks*, such as neither understand the Science of *Physick*, nor the Art of *Chirurgery*; neither the *cause*, nor the *symptoms*, nor the proper and specifick *medicines* for such hurts and diseases as Church and State may *labour under*; which possibly may be as many as the natural bodies of men are subject to; if a 1. By unskilfull undertakers to heal.

man had a true *Anatomy* of the parts and *constitution*, with all accidentall distempers incident to the body Politick, from within or without: When men of little or no *literature*, of as little *experience* in *matters* of *policy* and *prudence*, of *mean capacity* and *education*, of *small minds* and *narrow souls*, do undertake the cure, who are easily *deluded* and *gulled*, byassed and swerved with *fair words*, specious pretenses, and partial, yea *pivate intereſts*; (especially if these novel intereſts have any *smack* or *tincture fucus* or *form* of more than *ordinary godlineſs*) when these *easie*, *shallow* and *inconsultive men*, of *giddy heads* and *rash hands*, full of childish *credulity*, and popular *formalty*, come to the *helm of Church and State*, to rule and *steer* all, they look more to the spreading of their *sails*, then to that due *balast and lading*, or to that right *cynosure and compass of Law* and *Justice which God* and their Countrey have prescribed.

2 Tim. 3. 5.

§. *Gonsalvo*, whom *Guicciardine* calls the *great Captain of his time*, was wont to say, that a General, or chief commander of an Army, had need have *thirty years* experience, to breed him *accomplished* to all the abilities, requisite to such a place; on whose prudent conduct the lives of so many men depend; Yea, and whole Nations too; truly no less time is needfull to train up a *compleat Counsellor* of *State*, a meet *Physician* for the *daughter of my people*; It is not a pragmatique *forwardneſſe*, a *bustling activity*, or a *projecting impudence*, or an *unblushing ignorance*, or a *voluble impertinence* of tongue, or a *military*

military ſtrength of hand, and *Robuſtneſſe* of body, which makes men fit to undertake the *healing of a Nation*; every Fool and evil doer, is capable to be *medling*, and to do *miſchief*, onely the work of cloſing and healing, is expectable from *wiſe* and good *men*, of ingenuous and learned educations, and of exemplary lives; and adorned with competent eſtates, men who know how to temper their *Phyſick* and *Plaiſters*, ſo as are commenſurate to the *nature* and *degree of the diſeaſe*, to the ſpirits and *ſtrength of the Patient*, neither *over-doing* by *precipitancy*, nor *under-doing* by *preſumption*; neither fearfull to uſe tried and fit *medicines*, nor raſh to tamper with every *new receipt* propounded. Prov. 20.3.

2. By *unfaithfull Empiricks*, ſuch as are crafty enough to do *evil, but to do good they have no knowledge* or honeſty; they have *heads able* enough, and *hands active* enough, but they have *corrupt hearts* and *baſe ends*; they can boaſt, as much as any of a *publick ſpirit*, and the *common-weal*, or *bonum publicum*; but while they look one way, they *row* another; the *tide* of *private bene-neſit* ſecretly carries them contray to the ſail and winde, with which they *clamor* amain for the *publick good*; full of *pretended neceſſities*, and impatience for an *hudling* and *prepoſterous Reformation* in *Church* and *State*; and the *work is well done*, if their *craſie eſtates*, and *waining Fortunes*, or *cracki credits* be once *well retrutted*; if they find no *gain in true godlineſſe*, yet they make good *gains of the form of it*, having the *Cre-* 2. By unfaithfull. Iſa. 5.13. Jer. 42.22.

Tit. 1. 11. *tian* faculty to *speak lies in hypocrisie for filthy lucre sake*; every one looks to the profit which
Isa. 56. 11. is to be *made from their quarters*; if their Purse prosper, all is *peace* and *prosperity*; though all things publick are *worse and worse*, as to *Religion*, *Laws*, *Liberties*, as to freedome and honour of *publick Councels*, as to trade and commerce, as to peace and concord in Church and State; they care not how snarled the skain of things be, so as they can draw some good threads out of it to stitch up their affairs, and mend their *rents*.

§. Though the *daughter of their people* have scarce *rags* to hide her *sores* of sin and shame, to dry up her tears or dress her *wounds* by reason of oppression and anguish; yet these *grand Geniusses* of *State* (whose gracious nods are *sanative*, and their *touch* or *presence* must be thought *soveraign*) must be cloathed in *scarlet* and *fine linnen*; in robes of silk and embroidery, and fare deliciously every day; that they may appear rather as *Princes* in splendor and *majesty*, than as *Mountebanks* and *Quacks*; who care not how little they *heal* their *Patients*, nor how much they help their own *purses*; yea some of them are so false that they conspire the total subversion and destruction of all the health and wealth of the *daughter of their people*, which sate as a Queen among the Nations in former ages; that they may either *keep* or *increase* the spoyls they have already got, and further hope for, from her final expiration and dissolutions; where from an ancient, united and flourishing *Kingdom*, to a puny, peeled and divided

divided *Commonwealth*, the change is not like to be (as that of our vile bodies at the *resurrection*) from *dishonour* to *honour*, from *corruption to incorruption*; but from *peace*, *glory*, *plenty* and *Renown*, to *everlasting war*, *dishonour*, *beggery* and *contumely*; the *fruit* and *fate* attending the silly or subtile tamperings of false more then fooliſh Physicians, who are neither good for others bodies, nor for their own souls; for while they *through ambition*, *covetousnes* and *unfaithfulnes* neglect to heal the one, they damnably hurt the other. Certainly no want of honesty or charity is more damning than that which is due to the publick, but denyed or withdrawn, when it is in the *power of our hand to do a Nation* or *a Church good*: Nor are any *Traitors* more *dangerous* and *deteſtable*, than those *Lopeſes*, who are rather *carnifices* than *medici*; *empoyſoners*, *tormentors*, and *executioners*, more than *healers* or *Phyſitians*; then most *betraying* their *truſt*, when most *truſted*, for the publique *welfare* of a Church and nation, on which not only many thousand bodies but souls do depend. 1 Cor. 15.

Lopes was Phiſitian to Q. *Elizabeth* and ſuborned to poiſon her. *Cambden.*

3. When the *pretending healers* are either tainted with the contagion, and *leavened* with the *ſowrenes* of other mens odd opinions and *paſſions*, or tranſported with their own; ſometimes Phyſicians are ſuch *Gentle Sirs*, that they ſymbolize too much with the *humors* of their *Patients*, and are ſo indulgent to their diſeaſes, or *compliant* with their *ulcers*, that they dare not tell the people their real dangers, and the *tendency* of their unreaſonable *diſtempers*, if not *prevented* and *moderated*; When tranſported with paſſion and opinion.

rated; sometimes *people* love to have such *Phy-*
Jer. 3. 31. *sicians*, such *Magistrates*, such *Parliament-men*,
and such *Preachers* too, who shall speak soft and
Isa. 3. 9. *smooth things*, *sow pillows under their broken bones*,
and bind up the *unsearched sores with silken bands*;
This is the way (*non sanare sed palpare morbos &*
vulnera; *& ipsa remedia in morbos vertere*) not
to *heal* but to *humor an hurt*; not to mend it to
the *better*, but to change it to *worse*; for an *im-*
patient Patient many times needs a plaister of
moral Philosophy, and *Divinity*, more then of *Phy-*
sick or *Chirurgery*, and stands more in need to
have his *passion* than his *sore* cured; which (as in
bodies full of *sharp humors*) is worse by their *fret-*
ting than by the *first wounding*.

§. Hence *Patients* and *Physitians*, like *Ideots* and
Simpletons very gravely conspire to lay aside all
use of *what things* are known to be good in or-
der to health; out of a great zeal against the *abuses*
some have formerly made of them, and a like jea-
lousie for hereafter.

The ἀκυρία, or transport. §. Thus they transfer by an (ἀκυρία) *impati-*
ence of prejudice, and transport of their *own* or *others*
passions, the *faults* and *frailties* of *persons* to *things*,
condemning with the *Turks* all *wine*, because
some men are *drunk with its excess*; and all good
chear, because some are apt to *surfeit*, blaming
the meat, when the fault is in their ill stomach or
digestion; hence they study so to dry up *Hydro-*
pick bodies, till they kindle in them *calentures*, and
make them as tinder, apt *fewel* for a *Feaver*;
they draw *away* so much *blood* pretending it is *bad*,
till

till the *Patient* (*Church* and *State*) loseth, withal, much *of its best blood* and *purest spirits*; so falling at last into fits of *convulsion*, and such *emaciatings* as betray to desperate consumptions: Thus they are prone totally to abandon a good, an excellent, a long tried, yea and the only adequate *way* of *Government*, that can be adapted to all just *interests* in *Church* and *State*, out of a popular *prejudice*, against some *misgovernments* incident to the Governors, and to the best Governments; *which are sooner remedied*, then a *new one modelled* and fitted; as a crackt *silver vessell*, is sooner *sodered* and *new burnished*, then a *new one malleated* out of the *rough mass* or *wedge* of *metal*.

§. Thus (*Dum vitant stulti vitia in contraria currunt*) for want of wise, honest and steady *Physicians*) *remedies* over-driven prove *worse* than the *diseases*; and a *Nation* is further off from cure after *twenty years* passionate practice, than it was at the first cause of complaint.

§. This fals out, when *Physicians*, grow so *sympathysing*, or *symbolising*, with their *petients pevish passions* and humors, that they flatter their diseases, and fear nothing so much, as to *cure them*, with that discreet *severity* and *moderation* which permits not the *outcry*, (when greater, than the grief) nor the importune *clamor of the patient*, either to keep him *short*, or carry him beyond the reality of the *disease*; Since *health* of the body, as vertue which is the health *of the mind*, consists (ἐν τῷ τ' εὐκρασίας μέτρῳ καὶ εὐεξίας μέσῳ) in the *mean* between *extreames*. Tis too

true

true, as in Patients, and Physicians, so in people, and Parliaments *(perit judicium, quum res transit in effectum)* when Physicians so much mind their patients *distemper* and *clamor*, that their minds contract a disease that sets them next dore to a kind of *raving* or *madness*, or *dotage*, of which all men are thought in some *degree guilty*, who either much over-do or underdo, what they *undertake to do*; as he that *broke* the pitcher which he was to *wash*; and *burnt* or pulled *down* that house, which he had commission only to *sweep* or *repair*; and cut off that head for *aking*, which was only to be *shaved*, and fortified with some *defensive plaister*, against the rheume; To these transports of some men, who were much swayed by the passionate outcries of some people, we owe the loss of our antient Government, and have run the sad ventures, yea shipwracks, of *Anarchy* so long in both *Church and State*.

4. When they too much intend petty symptomes, and neglect the main distempers.

4. When these *pretended healers* look more at the lesser *symptoms of the diseases*, or at the *putid excrescencies of the sore*, than at the *root* and *fountaine* of the *malady*; when they regard more the *sufferings of a Nation*, then their own or other mens gross sins, and are more sensible of mans prejudices and *displeasures*, than Gods.

It is a rule in *Physick*, (In *complicatis morbis acutiori attendendum*) In *complicated* diseases the maine care must be to give check to that, which is most accute, malignant and predatorious of the *spirits*; for if these *faile*, or be not *refocillated*, both *nature* and *art*, (as *Hippocrates* says)

ſays) muſt needs fail; they are then very *impertinent Phyſitians*, who ſeeing a *Patient* in an high *feavour*, are more *ſolicitous* to take away ſome *cloths* or *covering*, which ſeems too hot on them, then to *mitigate* the *flames* of that fevoriſh *furnace* which *boyles within them*.

Sect. Here, by groſſe miſtakes, ſome *Phyſitians* take (*non cauſam pro cauſe*;) angry at ſome *Ceremonies*, and ſcared with meer *ſhadows*, more than with groſſe ſins, that are moſt *immoral* and *ſubſtantially* evil (as I may ſay:) This *runs* even *Reformation* it ſelfe many times to a *Deformity*, while *Phyſitians* look ſo much to ſome *appearances* of *evil*, that they neglect what is moſt *apparent evil*. Thus men quarelled (in their little *cavils*, at the *Liturgy*) ſo *much about ſome* things they leſſe fancyed, or *underſtood*, as to the Antiquity, and Innocency of their *ſence* and *uſe*, that they never *regarded* either the *excellent matter* and *forme* of the *Prayers* and *Adminiſtrations* in it, or their own dull, *cold*, and formal application to them, when indeed they deſerved for their Divine Truth to be believed, and for their *publique* uſe and *charity* to be *entertained* with humble, intentive, fervent and devout affections; the fault was not in the holy formes, but the unholy formality; Nor (laſtly) did they *bethink themſelves* of the great want which *plainer people have* of ſuch *wholeſome*, *compleat*, *wonted formes* of *Publique Prayers*, and adminiſtrations, which they can beſt *learn* and *underſtand*, and *intend*; For daily *variety* in Religion, (ſuch as ſome

The ſlight healing by raking away the Liturgy.

men affect) is almost as *mediffying* to poor *countrey people* as *Latin service*; nor is any *Symbol of Christian union* more *proper* in any Church (and if it could be in all the Churches,) then to have where ever they come, the same Summary *sence* and *solemnity* of holy mysteries; and such duties are ill left to all private mens fancys, yea or to all *Ministers* suddain and *extemparary abilities*, though they be able men.

Grand neglects, and petty severity.

Sect. If lying and swearing, and riot, and luxury, if *schisme* and *perjury*, and *sacriledge*, and *Hypocrisie*, and *bloodguiltinesse*, if *covetousnesse* and *ambition*, and *immoderate revenge*, if *discontent* and impatience against God and Superiours, if malice and high uncharitableness, if bribery and corruption, if popularity, *formality*, *idleneſſe*, and *debauchery* in Ministers, if peoples immoralities, and prophanesse, factiousnesse, *Atheistical indifferency*, and rude insolencies; if these and the like great hurts *of the daughter of my people* had been *cordially* reformed, and by *reinforced* Lawes with due execution of both *Civil* and *Ecclesiastical discipline* had been so purged out, or curbed and abated that the *flagrancy* and *predominancy* of them had been generally *allayed*, doubtlesse the *publique welfare* might have consisted with those *other things* of convenient and comely use, in *Church* and *State*, at which some mens zeal did so rise and over-boyle, that it almost *quenched* all Religion and Civility to *forbid confusions*.

5. When

Sect. 5. When these *pretended healers*, do either by immoderate tampering and *dilatoriness*, multiply diseases, or by stopping one *orifice* indiscreetly make a *scorn*, or force ill Humors to shift their seat, and transfer Diseases (like the *running gout*) from *one part to another*, from the *head* to the *hands*, thence to the *feet*, and at last to the *heart*, still the *inward malady* remains *unpurged*, the daughter of my people as to the main is not *healed*; so to *rectifie* the more feared than felt excesses of *Monarchy* and *Episcopacy*, a greater *Tyranny* may be easily raised, not only in a downright *Anarchy*, but there are tyrannous and tedious burthens to be feared even in the best *Democracy* or *Aristocracy* that can be *modelled* for Church or State: where, as the teeth of *harrows* are worse than the point of one *sword*, so many *Reguli* or *Masters* are like to be more *inaccessible*, more *untractable*, more *intolerable*, more *chargeable* to the people than any one can be; and no less both severe and supercilious, besides less *just*, *safe* and *honorable*; For it is more ingenuous to be a Subject under some person of ancient *honor* and *eminency*, then to have *fellowship of Soveraignty* among others that are but *upstarts* and *equals*.

5. By immoderate and dilatory tamperings.

Of curing the hurt of Monarchy by Democracy, and Episcopacy by Presbytery.

Sect. 6. I believe the *Peers* and *Gentry* of *England* lived much more freely, amply and magnificently, though *Subjects* under one *Soveraign*, than the best *Heers* or *Burgomasters* do among the Low-country-men or *Switzers*. And so did the *Clergy* of *England* under *excellent Bishops*, beyond what they ever will under the rigor of others who have

their horns, though they endure no head; The little finger of rigid *Presbytery*, hath been heavier than the loins of moderate *Episcopacy*.

Of Medicines become Maladies.

Sect. It is a *Monstrous* either want of *skill*, or of *conduct*, or constancy, for publique *Physicians* to let things run to such impolitick *lapses*, (under the pretence of *curing the hurts of the Daughter of their People*) as while they sought to *recover* the *frequency* of *Parliaments*, (thereby to moderate all enormities, and remedy all burthens inconvenient in *Church* and *State*,) that (at last) the publique welfare should come to that sad pass or ill fare, that some things called Parliaments, should be thought the greatest publick grievance (and what convention is there so illegal and *contemptible*, which some flatterers of times and *powers* will not *christen* and *consecrate* with the venerable name of that almost sacred Senate?) How desparate and sad a State is it when any grievance should be called a Parliament, or any Parliament prove a publick grievance! as that *Parliament* had the name from (*Parium & Populi & Principis lamentum*,) The *lamentation* or *complaint* of *Prince*, *Peers*, and of *People*, or their contempt, till at length even *military insolency* dared to adventure (as the requital of the long and great pay, which they as Soldiers had received from their dear Country-men) to *garble* and *purge*, to *fusse* and *cut*, to lay out and take in *Parliaments* at their pleasure, like a Stock at *Gleek*, yea and not only to act against them, and without them, but *above* them, in a game of Government, wholly

new

new to *England*, called *Stratocracy*.

Sect. Mean while (*good God!*) what became of the wits of some of our wise *Physitians*, and our confident *Surgeons*! Could they not have foreseen and prevented (by discreet counsels and moderate methods of seasonable applying *State Physick*) those swoonings, and heart-faintings; those convulsions, and dyings; those groans and bleedings of *Church* and *State*, of *Kingdoms* and *Common-wealth*, of *Laws* and *Religion*, of *Magistracy* and *Ministry*, which have all suffered in twenty years of tedious attending their cure, more hurts than they ever did for an hundred years by all the diseases that were pretended so necessary to be cured, that rather than fail, all, even head and members, limb and life it self must be ventured! Where was the vertue of former Oathes, of late Protestations, of all their Covenants and Vows, the Adjudges which they had taken or given against Anarchy and Apostacy!

Sect. *Sage and well-advised Physitians* must still consider, how *subtil* and *Proteus*-like distempered humors and spirits are in a body that is foul; they instantly, being moved but not removed, slide as from one part, so from one disease to another; as easily transmuting *interests* and *dangers*, as the scales of a ballance go up and down when more weight is cast into one than the other, it presently follows the preponderancy, and grows *lower* when heavier, which was before *higher*, because lighter.

The lubricity and subtilty of ill-humors.

Sect. So in publick or *epidemick distempers*, preventive

ventive and *prophylactick medicines* must be used as well as *Cathartick* and *purgative*; else things will by *secret* and *insensible steps*, suddenly vary from one extream and oppression to another, as the cold and hot Fits of a Quartane, especially if the grievances of sharp and unseasonable remedies (like some *corroding plaisters*) follow the *grievances* of the sore and disease, so either *stupifying* instead of *suppling*; or *exasperating* instead of *mollifying*; or cutting *noble parts quite off* instead of *reducing* them to *due temper* and *proportion*: State Physitians must be as wary of using too much of the *salt* of *popular Proposals*, and the *niter* of *kewelling principles*, as other Physitians are of using *Quick-silver* uncorrected, or unmortified; for they are both most acute poysons if not well prepared and aptly applied; by which either *unfit*, or *unseasonable*, or *immoderate*, or *rude*, or *forcible applications*, men are quickly carried beyond their own duties, and others *deserts*, for want of that *Caution*, *Conscience*, *Charity* and *Discretion*, which is necessary for all those who meddle in matters of life and death; in private, much more publick *healing* and *welfare*; else the *quick* as well as the *dead flesh* may be cut off and consumed; the *vital* as well as *vitiated spirits* and humors may be exhausted. The very *Arteries* and *Sinews* of Government are prone to be rotted, and the whole fabrick of the Body will fall one limb from another.

Of violent wayes of Healing.

Sect. Especially when by the fury or fear of *Prince*, or *People*, things are brought to that pass,

pass, that all other *medicines* being laid aside, nothing is made use of but the *weapon-salve*, that *unguentum armarium*, the Sword of War, which hath seldome the vertue of *Achilles his Sword*, which was to *heal* as well as to Wound; hence follow those *horrible healings*, which (like *Simeons* and *Levi's* cure of the *Sichemites* when they *were sore*,) destroy both *Prince and People*, either *lopping off the armes* and *legs of the body* Politick, the strength and *multitude* of the *Nobility*, *Gentry*, and *Communalty*, which is the *glory* of a King and Kingdome, or else by a *dreadful abscission*, cropping off the very *head* of *Soveraignty*, from the *body* of the *polity*; the first reduceth a *Nation* to its *stumps*, and makes it a cripple *a long time*; the *other makes* both its *appearance*, and its *motions*, as *monstrous* and *deformed*, as if a *body* should move without an head, (as it was in those dayes when there *was no King in Israel*) or as the Giant *Polyphemus* did; when *blind*, he *gropeth* for *Ulysses*; so are a great *people*, when in the *darkness* and *confusion* of *Anarchy*, they seek in vain *for* that *order*, *Wisdome*, and *authority*, which are the *Body*, *Soul*, and *spirit* of *Government*, and are eminently *comprehended* in the *head*, with which the whole body best corresponds, when happily compacted together. This principal part once taken away by violence, the body (like fouls, whose heads are wrong off) may *flutter* for a while, with blind inordinate and dying *motions*; but no better can be expected, unless (as in *Hydra*) many heads could

Gen. 34. 25.

Prov. 14. 28.

Judg. 21. 25.

could presently spring up in stead of one, which is neither easily nor suddenly done in Nations, whose native courage, emulation, spirit and metal raiseth up many *rivals* for *soveraignty*, and as many disdainful enemies against all that either *obstruct* their pretended power, or affect to enjoy it themselves.

Slight healers by new inventions and unexperienced applications.

6. When these *pretending healers* are much for a new *Paracelsian* practice, for unexperimented applications or *medicaments* of their own inventions, which are *occasionally* extracted and *Chimically* made (with sin and force) by *themselves*, and such as are of their faction; but they do not natively flow as the *balme* of *Gilead* doth from the Tree of good Government and polity, that is from those *Laws* and *Constitutions*, which *have been* long approved as most proper for the Nations Welfare, which (without doubt) are best able and most apt, both to preserve and restore the health of the *Daughter of my people*; no *counsel*, *practice*, or *power* of *Prince* or *Potentate*, or *Parliament*, that are *preter*, or *contra legal*, can be for long or sound healing, but rather proves more *noxious* and *infestive* at last to the publique *peace*: For the *Law* (which is power regulated by *Wisdome*, and *Wisdome asserted* by just power, and both *confirmed* by the *Parliamentary* consent of all estates concerned) this is the *Radical moysture* or *native balsome*, by which the *lamp of life* is preserved in the body *politique*; as this decayes, so *spirit* and *vigor*, *health*,

Law the most healing.

health, and *harmony*, *peace* and *protection*, love and life decays.

5. Yea, where *force* is *neceſſary* to be uſed, yet it muſt be *limited*, and *commiſſionated* by law; elſe it is but a *Lion broke looſe*, or a *ranging Bear*, or a *ravening Wolf*, or as a *mutinied Army*, no better then a *tumultuary riot*, and *violence*, like the fighting of a body with it ſelf in fits of the falling ſickneſs, ſuch new *pits* and *ciſternes* will not hold any water; for they are not onely crackt in the making, and marred upon the wheels, but they preſently daſh againſt one another, as earthen pitchers; they are *by-paths* of *extravagant power*, and fallacious pretentions, but not comparable, in *point of health* and *ſafety*, to the good old way, (*& bona, & antiqua, & probata*) which long time had liked and *atteſted* to be *very good*. Ier. 6. 16.

Such as put on in all haſte *Sauls Armour* of Soveraignty, which they never before *eſſayed* to *wear*, nor have *ſhoulders fit for it*, will ſoon find it not onely *inconvenient* for them, but comberſom, dangerous, and in the end pernicious; if they mean indeed to kill thoſe *Gyants*, thoſe *Goliahs* of *uncircumciſed enormities*, which defie God and Law, it is better to take thoſe ſmooth ſtones, and that *ſling*, to which as Maſters of aſſemblies, or Magiſtrates, or Parliament men, or Juſtices, they are *wonted*, according to the Law, and the duty of their place, than to *cumber* and *engage themſelves* in ſuch uncoth, high and heavy *undertakings*, which are ſeldome other

than *disadvantagious*, and *destructive*, as always dangerous to the *counsellors* and *actors*, no less than to the publick peace and welfare; for as *Tacitus* well observes, (*Consilia callida & inhonesta, prima fronte læta, tractatu dura, eventu tristia*) new and illegal projects, are commonly pernicious, and crying at last, however they smile and flatter at first; nor can any violence or success heal a Nation or a conscience, where the Law smites by accusing, and the conscience by *condemning* men for their wicked principles and unjust proceedings.

7 Healing by charmes and Parliaments.

7. When these *pretended Healers*, leaving all *wonted* and *approved medicines*, which Gods word and the *laws* of the land, right reason and true religion do *warrant* or allow, fly to their *inchantments*, as if they would heal by *charmes*, and cure by *Philters* or *amulets*, as by *carrying Bibles* in their hands, by using much Scripture phrase and expression, by following *sermons* and *fasts* and *prayers*, by affecting an odd kind of *canting way* of *writing* and *speaking*, by zealous pretending of *sanctity* and *Christian liberty*, or through *reformations* of *advancing* the cause of God, and Kingdome of Jesus Christ, by crying up *providences*, and successes, by *conjuring* up strange *fears* and hopes, *jealousies* and *expectations*, like so many *Ghests* and *Gohlins*, to scare and amuse the common people: Lastly by flying to *raptures*, *inspirations*, *enthusiasms*, *holy convulsions*, *and such like quaking and quacking tricks*, as pretend no less to the skill of *healing* all the

hurts

hurts of the daughter of my people, than *wizards* and cunning men do to cure *all diseases of man and beast.*

5. Thus the *Temple* of the *Lord*, the *Temple of the Lord* is urged, when they intend to destroy *Church and State*; it is superciliously yea very surlily spoken, to *persons* much better every way then themselves, Stand by, we are holier *than you*, we are *Abrahams* seed, and the true *Israel of God.* The work of healing *Church* and *State*, is the work *of Saints*; as soone as they can agree what way to take, *what plaisters* to make, and what *power* to get into their hands, that they may apply their rare *Cataplasmes* or *Emplasters.* Ier 7. 4. Isa. 65. 5.

Thus some tell us there must be no *King* but *King Jesus*, and themselves sitting *on his right* and *left hand*, in all *power*, *Ecclesiastical*, *Civil*, and *Military*, judging the *twelve tribes of Israel*; for they strongly fancy *England* to be *Judea*, or the *holy land*, and most of the *people* to be of late turned *Jews*; Others will have *no Bishops*, nor *any thing that belonged to Bishops*, but onely *their good lands* and *houses*, the spoiles of those *Egyptians*; others will have no *presbyters*, *nor tythes*, *nor Temples*, but *arbitrary*, and *unmercinary Preachers*, in occasional *Barnes* and *Stables*, or (*sub dio*) in open fields, who will do the *work of Christ without mans wages.* It were well if their Souldiers would do so too, in their *holy wars*, which are voted by some to be the *work of Jesus Christ*; some would have they Mat. 20. 21. The spoiles of those Egyptians.

know not *what themselves*, but they attend further light, by which they may better *discerne* the way of *healing* the *Nations*, *and their* own hurts.

Ier. 5. 31. 5. Mean time they look neither to the *Law* nor the *Testimony*, neither to the rule of *piety*, *equity*, nor *charity*, as if a little *chattering* of pious, or rather impious *nonsence*, were sufficient to cast out the *legions of Divels*, or the clay and spittle of their lips were able to cure the many *distempers* of these Nations, especially when the blindness, boldness and folly of such Operators and Circulators, is so manifest to all men that have eyes inlightned by reason or religion, by Laws of God or man, that I hope it shall *proceed no further*. Have we need of *mad men*, as 1 Sam. 21. 15. *Achish* King of *Gath*, *speaks* of *David*, disfigured to a frenzy! Are they likely to be *healers of others*, whose diseases are so got into their *crowns*, that they are not onely *fantastick* but *fanatick*, to the tune of the *Maniches* and *Circumcellians*; that is, people of no *just* and *honest*, of no settled or constant, no rational or religious principles (*morbus destruit artem*) a good Physitian is not fit to be his own or others Physitian, if he be distempered; much less these men, than who no men have discovered more craziness of mind, and crookedness of manners, having little fear *of God*, and less *reverence of men*; either their *ambition*, or their *indigence*, or their *idleness*, or their *Jesuitick juglings*, or their desperate designs to turn all into rapine, blood and confusion, makes

makes them impatient that any men of *better skill*, and *honester wills* than themselves should come nigh the *Patient*, or apply those *All-heals*, or *Panaces* and *Catholicons*, which are no where to be found in their Pedlars packs or Apothecaries shops (where poisons are set off with the specious titles and inscriptions of sanctity, and liberty and light) but in the known Laws of God and man rightly interpreted and impartially executed according to *Equity*, *Order*, and *Charity*; not in those *godly formalities*, or *gracious extravagancies*, or *illegal irregularities*, with which some vaporers have made so great flourishes for some years, and so long afflicted the *daughter of my people*; and would for ever have done so (according to the method of those rare cures they sometimes wrought in *Germany* about the 1530. by the seduction and slaughter of an hundred thousand people in the Anabaptistick and fanatick waies of mutiny and rebellion) if God in his mercy (as we hope) had not prepared to put the *Patient* into *better hands*, which may be guided by wiser heads and honester hearts, who will not so cry up *Religion* and *Reformation*, as to run out to horrid violence and crying injustice; nor fancy and teach that *any evil of sin and injustice* may be done that a *publick good* may come thereby: One may as well expect to *heal wounds* by *poysoned plaisters* or venemous instruments: Men must not *lye for God*, nor *commit robbery for burnt offering*, nor do things unwarrantable or unjust by mans Law, in order to magnifie Gods cause, much less their own, though just; and may they

Rom 3. 8.

Isa. 61. 8.

they do it for causes wholly unjust? this is only to dash the two Tables against each other at best, or to break them both in pieces against the rocks of hard hearts, as is usually done when *fantastick heads*, and *foul hands* dare without authority from God or man, to set up the golden Calves which they list to Idolize, and which all men must presently fall *down and worship*; such was that popular and plausible *invention* of the Jews at first, but it cost the wickedly wanton people dear at last, when their
Exod. 32. 28, 35 *new Diety* & *rare invention* was consecrated by the blood and death of many thousand of the people. Nor was that fire of *mutiny* and *rebellion* with *Ko-*
Numb. 16. 7. *rah* and his faction raised against *Moses* and *Aaron*, quenched at a *cheaper rate*, whatever they pretend of holiness. Yea St. *Austin* observes in his 162 *Epistle* (*ex pœnæ differentia peccatum censeri*) by the honor of that new punishment which fell on them one may easily see how the sins of *mutiny Rebellion* and *Hypocrisie* being twisted together do outweigh any other sins.

2. Slight healing for want of constant application of good prescriptions.

Lastly, Then they *heal slightly*, 1. When Physitians either give *good words*, or make good *salves*, and spread good *plaisters*, but never effectually *apply* them to the *Patient*, or suffer them to be pulled off as their impatience listeth: When bones are broken, as well as the flesh deeply wounded, the *ligatures* and *splinters* must be good as well as the *plaisters*: There must be no *dislocation* where we expect a perfect cure; *Parts* must be set and kept in their proper places;

ces; else they either *heal not at all*, or to a great *deformity* and continued infirmity.

Or 2. When both *Healers* and *Patient*, like *King Uzziah*, trust so much to themselves, to the skill of the *Physicians* and *Chirurgeons*, that they less look up to God, and lean to their own understanding: They will find the *wisdom of the world foolishness*, and the *arm* of *flesh an Egyptian reed*; to lean so much on them as to *neglect God*, is not only a vain but a *noxious* and cursed thing; for God will bring to naught the counsels of Princes, who begin not their wisdom and end it in the fear of God; as the most pious and learned *Primate* Bishop *Usher*, in the beginning of the *long Parliament* would oft with *earnestness foretel*, That God would confute and punish the too great *glory* and *confidence* which people generally had in *Parliaments*, as if the sins of the Nation could not out-vie all the care, skill and power of Parliaments; who may have their infection and diseases too, if they do not exactly look to God and their consciences, to *Religion* and *Justice* both; to duty more than *applause* or reward, or *success*; which can never be good or comfortable, unless it be First the fruit and effect of *good counsel*, (that is *religious* and *legal*;) Secondly, of *humble prayer* to God; Thirdly, of a gracious submission to his will, when we have done our duty; men lose themselves when they *seek not God* first in all their publick counsels. For *the race is not to the swift, nor the battel to the strong, but the Lord gives the blessing of peace, and health,*

2 Chron. 16. 12. For too much trusting to Physitians.

Isa. 17. 5.

Of Patients idolizing their Physitian.

Eccles. 9. 11. Psa. 3. 8; and 29. 11; Psa. 147. 14.

health, and salvation to his people; He, as the soveraign Physitian can best, and only heal our *publick wounds*, by making men to be of *one mind in the Lord*, by *pouring* out his *spirit* of *wisdome* and *moderation*, of *repentance* and *compensation*, of *mutuall pitty* and *compassion*, of *Justice* and *judgment*, of an *holy* and *happy reformation*, which heals the hurts of mens hearts, and the wounds of their consciences, and the *running issues* of their *evil lives*; these are the happiest and surest methods of a Nations healing. We see in the *oft relapses* of the *Jews*, no sooner had they by sins of publique scandal and notorious contagion hurt themselves, but Gods hand smites them by *famine* or *plague*, or *sword*, *or war* and *oppression*; no sooner had they *repented* and *turned* solemnly from their sins to him that smote them, but God *turned from his wrath and healed the Land.*

Ier. 3. 30.

§. We have had in *England* many *days of humiliation*, in order to our humbling and healing, but hitherto we have been more and more hurt; because we fasted not for sin, but to sin, as God reproacheth the *Jews*; *for strife, and debate, and oppression, to smite with the fist of violence, &c.* We laid on a formal *plaister of Reformation*, but we never throughly searched the wound, nor purged out the *putid matter*; yea we multiplied the *corruption*, and added *hypocrisie* to former *iniquity*; the sins of War and violence, of inordinate revenge and cruelty to those of peace and luxury.

Isa 58.

§. I

I finde, the Parliaments of England never thrived better, nor kept the publick in better health, than when those two excellent *Prayers* (lately reprinted) which very *gravely* and *plainly* minded them of their *duty* in that *place*, were daily used among them; which were much more *significant*, *grave* and *pertinent*, than such Seraphick or *rambling*, and loose or odd *Expressions*, as some men are prone to use either in their affected *varieties*, or in their tedious *Tautologies*; which have oft more in them of Invention than Judgment, and stick more upon fancy and faction, than conscience and the common good. Certainly, where men are solemnly and jointly to ask of God the same proper *blessings* every-day, they may very well use the same words, and *petitionary Formes*, as Christ did thrice in his Agony; For Gods *immutability* is not weary of any holy *constancy*, nor delighted with any *novelty*, but that of a *new heart*, and *new spirit*, which I hope and pray he would give both the *Physicians* and to the *Daughter* of my people: That neither the later may be miserable, by not being well healed, nor the second blameable for *healing* onely *slightly*, and *superficially*; which is the fault here laid to the charge of some persons, and leads me to the fift Particular proposed; namely,

2. Parliament Prayers, in a Book called *The Ancient Prayers of the Church.*

5. They: that is, *Those publick* persons, who of right *ought*, or *in fact* do, or in their action may manage the Affairs of the *Church* and *State*; who have *Councels*, *power*, *and Authority*, interest, and influence, fit to advance the *publick welfare*; by

5. The persons charged for slight healing.

correcting the distempers, and reducing all to a due constitution of health.

Kings and soveraign Princes slight Heaven.

They: that is, 1. Those *Princes* or *Kings*, *Judges* and *Chief* Magistrates; who being themselves vicious, or *Idolatrous*, or Hypocrites, or vain, (turning Piety into Policy, and Religion into *reason of State*) not onely infect the people by the contagion of an *impious example*; but are willing the people should be as bad as themselves; That, for their enormities being followed by their Subjects, they may seem less by the Imitation; and, as it were, Approbation! *Kings* that rule their people not by Law and Justice, but by will, and Passion, more for their own *pleasure*, than the Publick Welfare; that are great *Oppressors*, *staging* as well as *fleecing* their people; yea, *breaking their bones*, and *eating their flesh*: Ruling men, not as *rational creatures*, of the same *Creator*, nor as brethren in the same Saviour, Sons to the same *Father of their Country*; but as meer *Slaves* and *Vassals*, forgetting, that every *King* hath a *King* in heaven above him, to whom he is *subject*, and must give account, not onely of the *hurt* he hath done, and the *wounds* he hath made, on the soules and bodies, the estates and consciences of his people, but also of their Health, and good he hath left undone, when it was in his place, and power, like the *Sun* in the *firmament*: or as a little God among men, to have been (*μίμημα θεοῦ*) a Catholick good to Church and State, that thousands might have been blessed by them in this world, and

Eph. 22. 26, 27. Pro. 28. 15, 16. Micah 3. 2, 3.

10

to *eternity* blessed God for them. Not only the hands, but the mouths & eyes of Princes are *healing* of their peoples evils, if they will but rebuke and reprove, frown upon, and discountenance evil doers. Mens sins and Accounts enlarge according as their *influence* and *relations* ampliate; which carry their obligations with them, to God and man. Great place and power are of all things most to be avoided, if they onely serve to *aggrandize* a mans sins, either of *omission*, or *commission*, for to augment his Judgement, and Eternal torment.

2. Those subordinate *Counsellors*, and inferior *Magistrates* who are under the command of *men*, and more of God, these heal *slightly*, when they are not men of *Integrity*, *fearing* God, and *hating* Covetousnesse, but crafty *Complyers* with the inordinate lusts and passions, with the illegal commands of either Princes or people, contrary to their oaths; so by flattery, or faction, to make way for their *Ambition*, and gain, by the undeserved favour of either, or dividing one from the other, by a most unnatural *war* and *jealousie*, such as please man rather then God, and love themselves more then their *Country*, or the *Church*; such as prefer their bodies and Estates before their *Souls*; and put the *healings* of the Church, and true Religion in the last place, or Rear of affairs; and when they professe to heal the Irreligion of others by severe *Acts* and *Ordinances* against *Adultery*, *Swearing*, *Prophanesse*, *debauchery*, *drunkennesse*, *corruption*, *injustice*, &c.

2 Counsellors and Inferiour Magistrates slight Healers. *Exod.* 18. 21.

Gal. 1. 10.

&c. yet themselves are higher by the *shoulders*, than the most of the people in these and other *enormities*: As if *Peers*, or privy-*Counsellors*, or *Counsellors* of *State*, or *Parliament-men*, had a Priviledge to sin more, or to repent, and suffer lesse than other men.

Nothing weakens the credit and Authority of any publick Lawes so much as when the *Lawgivers* least observe them; or are the first that break them; like *Physitians* that prescribe strict *diet* to their *Patients*, but themselves indulge all manner of *Epicurisme*: Here every one is prone to retort; *Physician heal thy self*: The best things are commonly done by the *best hands*; *Religio Medici*, Conscience is here required as well as his *Science*: They will hardly do their Country good, who care not, either to *serve* God, or to save their own souls. Luke 4. 23.

Men should make conscience of private actions, much more of publique adventures, which are of grand consequence (as the undertakings in war) and not to be done *rashly*, *slovenly*, *slightly*, and *indifferently*. Nor may publick *Counsellors*, or *Ministers* of State like *Achitophel* think they do wisely, or safely, because they go with the *vogue* and *stream* of times, with the winde, and tide, or humor of some people, in their prevalent *Factions*, *discontents*, and *clamors*, by which vote Christ himself was crucified, *Mark* 15. 13.

Common people in their *Paroxismes*, or fits of discontent, like sick and *pained patients*, are ill *Dictators* to their *Physitians*; who must advise better

better for them than they would for themselves; else they will heal their hurts very slovingly, slowly, and ill-favouredly, to their own sin and reproach as well as others pain and charge; Nor is it enough for *Aarons* excuse to say, *The people are set upon mischief*; when they would needs have him make them visible *Egyptian* Gods, to go before them, under the figure of a *golden calf*, to be instead of their true and invisible God: publick Persons, and Honorable Counsellors, (as *Joseph of Arimathea*) must not go (*quâ itur, sed qua eundum*) as peoples fury, or the prevalent Factions drives them: but as the *Word* of God, and the Lawes of the Land *direct* them; else they shall beare not onely their one, but the *iniquity of their people*, who sin and suffer unwarned and naked, hurt and unhealed, upon the account of such *cowardly Counsellors*, and *corrupt Magistrates*, or *Ministers of State*; all whose wisdomes will come to nought; and they will at length (like *Achitophel*) be snared in the halters of their own twisting.

Exod. 32. 22.

Luke 93. 53.

Ezekiel 33.

1 *Cor.* 2. 6.

2 *Sam.* 17. 23

3. Those *Priests* and *Prophets*; those *Pastors* and *Teachers*, those *Bishops* and *Presbyters*, who are in *Publick Place*, and sacred *Authority*, as to the *things* of God; the matters of *Religon*, and mens *souls* good: These *heal slightly*, when they do the Work of God negligently; when they skin over scandalous publique sins, (as *Ely* to his Sons, with soft reproof; when they sow pillows under *Princes*, *Parliaments*, and *peoples* elbowes, when they fear the *face* and *offence of men*, more than

3 Priests and Prophets, Pastors and Ministers slight Healers.

1 *Sam.* 2. 22.

Ezek. 13. 18.

of God; when they are *workmen* that need to be *ashamed*, their Lives and Actions confuting their Instructions; and their doing, making their *Doctrine* to blush; when they heal publick *Enormities* or *calamities* by I know not what novel *Inventions*, and *magick spels* of fine words; which are no better than the *powder* of a *past*; compared to the approved *Catholick prescriptions* of 1600 years, which were *sovereign* for *Clergy* and *Laity*; to preserve *order* and *unity*; *soundnesse of doctrine*, and *inscandalousness* of *manners* in the Church of Christ, under Christian Kings and Queens (who were bountiful *nursing Fathers*, and *Mothers*, to the Church of Christ, and the Clergy); yet not by the *Dominion* and *pomp*, *luxury* and *tyranny* of *Bishops*, nor yet by the *Factions* and *refractory humours* of *Presbyters*; much less by the *schismatick saucinesse* of people, who cast off both *Bishops* and *Presbyters*; but by the *fatherly gravity*, prudence, and Eminence of godly and Reverend *Bishops*; by the brotherly *assistance*, and *son-like subordination* of sober and *orderly* Presbyters, by the *service* and *obsequiousness* of *humble* and *diligent Deacons*; and by the meek submission of Christian people to the Care, Monition, Councel, and respective *Superiority* of every order; as sheep to their Chief *Shepherds*, and their *Assistants*, or *Attendants*.

The Harmony which ought to be in the Church, in order to Healing.

Divide this chain of *Church-Union*, Order and Communion, in vain shall we talk of *healing*

ing the Flock of its *scabs* and *scratches*, or *hurts*; I confess, that I own, and ever shall do, Primitive Episcopacy with Presbitery; so that as St. *Paul* speaks in another case, Neither of them should be without the other in the Lord; Neither of them oppressed or extirpated, but so regulated and incouraged, as I believe, all *moderate* and *learned* men desire; if it be my fault and Errour, that I prefer this Holy and Catholick Composition before any other late simple receipts of Church *Government*, by which to *heal* any *Church*; Truly I owe this my *Judgment* to all the Councils, to all the Fathers, to all the Church-Historians, to be best *witnesses of truth in all times*, who have unanimously *conspired* to lead me into this Opinion; agreeable to the word of God, the Example of Christ, the practice of the Apostles, and the parallel Customes of all Churches; which is, besides, mightily *confirmed* in me by the *wisdom*, *Piety*, and *Prosperity* of this Church under good Bishops, since its Reformation, which none in the world exceeded, for *health* and *happiness*, for sound and sincere Christians, till some mens *itching* and *scratching* too much (even till the blood came); and others, either not applying *seasonable* Salves, or else *sharper Remedies* than perhaps were *necessary* (or prescribed by the *wisdom of our* Church and Laws) have festred the *hurts* and *sores* of Religion, that they now seem almost incurable, till such hands are by Gods goodness applyed, and such

Medicines

Medicines used, as are most proper for a *sick* and *diseased Church*: which hands and Medicines I cannot think ought to be *Secular*, but rather *Ecclesiastick*.

Of Ecclesiastical Council, or Free Synods.

Such in a free *Synod of learned Divines* should, as a Colledge of spiritual Physicians, *advise* and *prepare*; (for there is as much need of calling for free *Synods*, as *Free Parliaments*.) The want of the former *G. Naz.* deplores as the occasion of so much Faction and Vexation in the Church in his times. *Lay-men*, though learned, able and honest, have enough to do in *Lay-matters*. *Churchmen* have nothing left them to do, as to *Secular Councels*, or *State Concernments*, and therefore ought not to be *excluded* from their proper sphere, *Church* affairs; being the *best skilled* of any *men* (else they are ill imployed in the things of God) for the *searching*, *supplying*, and *healing* the *hurts* of the *Church*, and *true Religion*, in its *Doctrine*, *Discipline*, *Order*, *Unity* and *Authority*; That *maxime* is true of the *Clergy*, as well as of other *Orders* of men, *Unicuique credendum est in sua arte*, Every man is most to be credited in what he is most skilled. I am sure (as to the *point* of *Physitians*) no people that are wise, and would be *healed* in good earnest, but are carefull to get the *best* and *ablest*, unless they *undervalue* their *health* and *lives*, and to save *charges will venture* to *dye*.

Souldiers and Commanders slight healers.

Fourthly, They; that is, Those *Souldiers* and *Military* men, Chief *Commanders* and *Others*

thers under them; these *heal* but *sleightly*, when either they will be (as the Clowns all-heal) the onely Professors of State Physick, and undertake all cures in Church and State, or else they think and act, as if there is no such way to *heal* soundly, as to make greater *wounds* and *bruises*, by *irreconcilable distance*, *preposterous* power, and violent *impressions*, even on those that both *commissionate* them, and recompence them.

They are Iron Heads, Brazen Faces, and Stony Hearts, who crye, that *Might* gives *Right*; And all *power is of God*, (though unjustly gotten, and so used *against the Word of God*, and the *Laws of the Land*: such a *commission* the *Devil* may *boast of*, as well as any evil *doers*, but little to the comfort of either; when mens *will* is their onely *warrant* in Law, and sad *successes* their onely *security* in *Conscience*; when Souldiers make *their backs* and *bellies* the *Commonwealth*, putting their *Interest* of *pay* and *power* into the ballance against all others, when they are but as the *dust* of the *ballance* to the weight of the Nation, for number and estates. When men of War know not the way of *peace*, but onely to avoid it, seeking to make themselves *necessary* by keeping the *wounds* open, and the sores *raw* of a *Nation*; pleading *necessity* and native Liberty, and I know not what *Good old Cause*, or *Metaphysical* godly interests, unknown *to our Lawes* or *fore-fathers*; and it had been happy if we

never had known them.

Lastly, When Military men are *injurious*, rapacious, and *insolent*, *lovers* of *themselves more* than of God or the *Church* or their *Country*; when they look more to their Guns, and Pistols than to *God* or godliness, to their swords than to his Word, and to the Riddles of *Providence* more than the Rules of *conscience*; resolved to sacrifice the daughter of their people, as *Agamemnon* did *Iphigenia*, or *Jephtha* his, on the Altar of the Military interest.

These will be *smart* and *chargeable healers* of the hurts *of the* daughter *of their* people, when they shall be such as prepare *Wars* against any that speak of Peace, when such as seem the speedy *healing* of their Country, to the publick *peace*, to be their *greatest hurt*, when they grow so desperate, as they had as *live be damned* as fairly *disbanded*, though in order to the publick ease and tranquillity.

When as no good *Souldier* that either *fears God* or loves *his Country*, or reverences the *Church*, or hopes to save his own Soul, but will most seriously strive to *avoid* the latter, and most willingly submit to the former, without the sin of *Rebellion* or *Mutiny*, being content with his wages; and more that his *sharp work* is at an end, and no more need of cutting and lancing, remembring that it is not multitudes, or *Powers*, or *Armies*, or *Arms* that shall keep injurious and *dissolute Souldiers* from the vengeance of God, when they have deser-

ved

ved it by such wicked Counsels and *Actions*, as cannot be carried on but with the Devils *maxime* (*Scelera sceleribus tuenda*) continued injuries and cruelties to the *daughter of their people*, to *Church* and *State*, to their *brethren* and *Countrey* men; yea, to their *fathers* and *posterity*.

But our hope is, that *God hath* by his sore *rebukes* and *defeats* of some (who trusted too much in their *swords* & *spears*, in *their* own *armes* & *their horses legs*) taught others more *wisdome*, *justice* and *modesty*; yea, and stirred up such a spirit of Christian *valour*, *moderation* and *honour* in some gallant Souldiers of more just Principles and nobler Spirits, that they will not rest till they have put *the hurts* of the *daughter of their people* (which are now *chronick* or *inveterate*, of many years *continuance*, and very *deep*, reaching from *head* to *feet*) into such a posture of *healing*, and into such *healers* hands as may be best *able* and *honest*; on which account as these *Souldiers* (who can do nothing against *the truth* and *Law*, against *Church* and *State* but for *them*) will deserve great honour and *rewards from the Nation*, and its Parliaments full and free: So people must *blame themselves*, if they chuse for *Healers* or *Physitians* such men as are neither for *wisdom* and *skill*, nor for *courage*, or *conscience*, nor for *honesty* or *vertue*, nor for good *example* or *reputation*, or yet for well-gotten estates of any *value*, or *publique interest*, nor ever probable to heal others, since *themselves*

The present hope of better things from Souldiers.

2 Cor. 13. 9.

selves are *sick* and *sore* either of *fear* and *guilt*, or of *Schism* and *Faction*, or of *superstition* and *sacrilege*, or of *Rebellion* and *Anarchy*, or of the itch of novelty, and *mange* of *popularity*, or of the plague of *immorality* and *debauchery*: From such *Healers*, both Civil, Sacred, and Military, so *unhealed*, so *unwholesome*, so *infectious*, so destructive to Church and State, to Law and Gospel, to Justice and Religion, good *Lord deliver the daughter of my people.*

5 The patient blamable for its own slight healing.

5 *Lastly*, Not only these *unskilful*, or *unfaithful*, or unwilling persons of *publique influence*, are blamable for *not healing* the *hurts* of a *Nation*, when they have *authority* and *opportunity* as well as *power*: or for *healing so slightly*, that things are never the better, nay *worse* and *worse*. But further, there lyes no small *sin* and *blame* upon the Patient, the people or *community*.

1 By not carefully applying to good Physitians.

First, when they are not *conscientiously careful*, what *Physitians* or *Surgeons* they make choice of, and put themselves with their *lives* & *estates*, *liberties* and *lawes*, *bodies* and *souls* into their hands, but adventure upon every pragmatique Emperick, and confident Undertaker.

Next, when this is done commendably (as truly I am prone to believe it was in the first *Elections* of the long Parliament, if they could have quietly kept together without tumultuating factions, and fatal divisions) for people then not to *acquiesce* (as they ought under God) in their skill and honesty, onely following them with such modest

Peti-

Petitions, as are necessary, and such complaints as are comely; also with their prayers to *God* for a *blessing*. But for the populacy, then to *cluck* into *parties* and conspiracies, according to the cunning of some Agitators for novelty, and factors for troubles, then to break out into *multuary rudenesses* and *seditious menaces*, and at last to become dictators to their Physitians, and like *gouty feet* to *threaten* the *head* and *shoulders* and *hands*, if they be not cured of their anguish after their own fancy, not after the *Rules* of *Art* and *Law* of *Health*: These are so far from being Healers, that they are the greatest hinderers of their own and others publique health in the world; yea, the venome and acrimony of these *fretting* and *turbulent humors*, subtilly *diffused* among the divided *vulgar*, and by their means re-infused into the *publique hurts* and real grievances, cannot but strangly increase the *malignity* of distempers throughout the *whole habit of the body*, which *multiplies pestilent* and *depraved* state of the *generality* of the *people*, divided and distracted (like *Demoniacks*, or possessed) with *fears* and jealousies, with envies and hatred, with hopes and other *unreasonable passions*, is much harder to be cured, and more dangerous to the publique than the *disaffection* or *inflammation*, the *distemper* or *ambition* of any one part *of the body*, which is easily corrected or counter ballanced with the *antidote* as it were of all *other sound parts*, which are far *the major number*.

2 By popular conspiracies against them.

The danger of popular distempers.

When

Peoples due regard and submission to their right Physicians, full and free Parliaments.

When therefore a *sick Nation* hath done its *duty*, in the choice of its *Healers*; The way is to assert the *Honor* and *Authority* of those orderly Physicians, not to suffer any intruding *Empyrick*, or extruding *Mountebanks*, by fraud or force to drive these away, that way may be made for their *cruel affronts* and *insatiable gain*; It will prove an *endless* and *costly cure*, which permits it self to every one that hath a minde to be tampering. The best way is; *patiently* to *submit* to their own Parliamentary choice, and to Gods dispensation by their means: In this way there is hope, if people can be still, they may see the *Salvation* of God: *Patients* will make mad work if they may controle and cudgel their *Physicians*.

Some sins may keep the hurts of a people uncured.

Although, it is possible that the crying sins committed in a Nation may be such that no outward means can cure its sores, and maims; especially, if the *noblest*, and most *vital* parts of the body being cut off, or grievously wounded; there be a clamor of blood unjustly shed, crying to heaven for vengeance; which vengeance if a *Nation* will hope to *escape*, and be healed, they must be sure not to *delay* the sin by *after silence* or *Smotherings*; But rather to publickly to *expiate* it in waies of *Repentance*; as it may not be imputed to the whole Nation, and their Posterity. As the desperate Jews *imprecated*, His blood be upon us and our children, in the case of *Christs* being

Luke 27.25.

put

put to death, by envy and faction, by popular clamors, & State policies, when against all *justice of God and man*, yea, against the *sence* and conscience of *Pilate*, none of the *justest judges*, he was condemned to dye, to gratifie a *popular* and *military importunity*; to which some *Scribes* and *Pharises*, *Hypocrites*, together with some covetous and ambitious Priests, had exalted the credulous and cruel *common people*, who are prone to *triumph* in the Tragick executions, and *ruines* of their *betters* and *Superiours*; as a kinde of victory over the others greatness, and a levelling of eminent honor to their own meanness and baseness.

6. But, it is now time for me, in order, to give way to the pains of my *learn'd*, and *reverend Successor*, and to avoid the *tyring* of your patience, at the *first Stage*, when you are to go a *second*; It is time (I say) for me to bring up the *Rear*, and to present you in the *Sixth particular*, with the *vera sanandi methodus*, the *true method of publick* cures, of healing the *hurts* of the *Daughter of my people*, in *Church or State*.

Part. 6. The true method of sound *healing*.

For the *precipitant*, *preposterous*, or *presumptuous* neglect of which, these *Medicasters* are here blamed, reproached, and threatned by the *Spirit of God*; with whose *Philanthropy* (as with every good man) that *politick* and indeed pious (because *charitable maxime* bearer *sway*; *Salus publica suprema lex*, The welfare of the whole,

in

in all its integral members, and essential parts, as compacted by the *constitution* and order of the publick *polity*, is the *supream Law*, rule, measure, and end of all just *Councels* and honest *actions*, which aym at the health or healing of a *Nation*.

As κόσμος is συμετρία μέλων μετ' εὐκρίσιας, Beauty is the due *proportion of parts*, with *decent colour*; So ὑγιεία *Health* cousists (ἐν τῇ εὐρυθμίᾳ καὶ ἐνεξίᾳ, in the *harmony*, *and orderly constitution of all the humors*, and *parts* of the *body*; That nothing necessary for the well-being of the *whole* be wanting; That all grand *defects* be supplyed: That what is weak be *strengthened*, what is *dislocated* be restored to its place; That there be no *dividing* of what should be *united*: That, what is divided be gently *closed*, and *composed*; That there be no such *redundancy*, or overgrowing of any humor or tumor in any *part*, as to *rob* and *weaken* others; or to swell and exceed in themselves; or to deform and inflame the *whole*.

In brief, the true and safe method of healing effectually the hurt of the daughter of my people, is,

1 By putting themselves into the hands of good Physicians, able and honest.

1. *Medicos optimos accersendo*, By calling to her help wise and worthy *Physicians*, (as I have formerly touched); men of skill and experience, of Honesty and Ability, of honor and conscience, who prize a publick *Good Work* above any *reward*; and think it the highest *temporal reward*, to do their country *good*, in which they serve their *God*, and their *Saviour*, the Church and State.

they must be Physitians that are not by much *study and practice* run out to *Atheism* (as some corn in *lusty ground* doth to straw and halm) but such as know what belongs to (*Religio medici*) the piety of a Christian, as well as the mystery of a Physitian; my meaning is, people must take special care in their *choice of Parliament-men*; that they be not *Mechanick*, or *Mercenary*, or *Military* obtruders of themselves, who have much to get and little to lose *by troubles*, whose fortunes and estates must be vamp't and mended by their practice upon the Church and State; But such Gentlemen of quality and repute, for *well-gotten and well-used estates*; that they may deserve to be esteemed *Heads and Fathers of their Tribes*, and not the Tails of *Posteriors*, as the Scripture speaks to the reproach of some publick persons; Such in whom the Country may have sufficient caution and security for their love of Justice, Order, and Peace, by what they have to venture and lose in tumults, wars and oppressions: Commonly desperate minds attend desperate fortunes; and the motto of such is *Quocunque modo rem*, and *oportet habere*. The (*multis utile bellum*) hoped advantages, (as *Lucan* observes in the *Cesarian*, and *Sallust* in the *Catilinian*, and *Appian* in the other Civil Wars) is the spark, fewel and bellows for the most part to civil perturbations; private not publique interests are usually look't at. For how can it be that the full and sound parts of the body Politique should hope to mend their condition by war, any more than men that are well, and not deli-

rant or *raving in a Feavor* and *madneſs* ſhould by bruiſing, and beating, and cutting, and wounding themſelves and all that are near them, expect to make themſelves more ſtrong, or more comely.

§. 2. When the Patient hath done himſelf ſo much right as to get good *Phyſitians*, able and honeſt, for the publique care:

The Phyſitians right diſcerning the diſeaſe and throughly ſearching the wounds.

Their work is, Firſt, *Morbum decernere, & vulnera, perſcrutari*, to find out the true diſeaſe, to *ſearch* the wounds throughly, and impartially, yet with as little *pain and diſorder to the Patient* as may be, with a clear and judicious eye, with a gentle but faithful hand, with a tender, but honeſt *heart*; neither Phyſitians *paſſion*, nor *compaſſion*, muſt divert them from doing their duty.

§. It is the firſt ſtep, and a good advance to health, to know truly what the hurts and diſeaſe is; herein to be only *conjectural*, or *over-confident*, or *fearful*, or *perfunctory*, or *palliating*, or complying, not daring to ſearch and *diſcover* the (*pudenda vulnera*) ſhameful wounds, and (*lethales morbos*) *deadly diſeaſes*, which are diſcerned in the Patient, but with *ſmiles*, and fair *words*, with healing queſtions, with *Phyſical* or *Anatomical lectures* about *Government*, as with lingering *lenitives*, and petty *cordials*, to ſupple and skin *them over*, to ſilence and ſmother them, with crying *peace, peace*, till we have done our work, which is to undo you and all men but our ſelves; or for State Phyſitians, ſo to regard by a ſuper-politick

politick *policy*, the several partial novel and *pretended interests*, that have been or are on foot, as to take in among others, even that of the very *disease*, as if it were to be *considered* other ways than to be cured, as if it must be continued, tolerated and indulged, yea and fed as a Wolf or Cancer, in the body or breft, with good nourishment, least it *prey upon the whole body*.

Of faint hearted, foolish, false and flattering Physicians.

5. This is for *Physitians* to be *afraid*, and *overawed* by the *Malignancy*, and *predominancy* of the disease; at this rate, (*Grex totus in agris, Unius scabie perit & porrigine porci*) the whole herd, or flock must be *infected*; the *patient* will be like *Gehazi*, condemned to an eternal *plague* and *Leprosie* of civil dissentions and oppessions, of war, and its black consequences. Physitians after this course must turn very fools, and become *parasites* to *putrefactions*; if they dare not own, or cannot attaque either the fourse and head of the disease, or the streams and potency of it, what do they meet and sit and consult (or rather *consult*) together? they had as good cast their caps, as thus lay their heads together, when they have no mind to do the work, nor courage to go through with the cure.

6. Not but that all great and noble cures (not miraculous) are the children of time and discretion; for a while the sons of *Zeruiah* were too hard for *David*, and *Solomon* did not those acts of *remarkable justice* against *Joab*, and *Shimeis*, and *Abiathars* factious Priests, insolent Soldiers, and cursed cur-

sers, until the Kingdom was strengthned in his hand; but this is certain, as Christ did not raise to life *Jarus* his daughter *till the Minstrils were all turned out*; So nor can *the daughter of my people* be *recovered to firm and sure health*, till all pretended *Civil Interests* are by degrees, either *satisfied, if just*, or *crushed, quashed* and *removed*, if not *consistent with our Reformed Religion*, also with the *Laws of the Land*, and the *fundamentals of our excellent Government*, which are the true *principles of publique health*; and till all Religious or Ecclesiastical pretended *Interests* are so tried and *examined* (*for many say they are Jews that are not*, and cry up their new *Church ways*; when they may be but *factors for the Synagogue of Satan*; vaporing of *Christ*, and the *Spirit*, when they are *Antichrists*, and full of *unclean spirits*) till I say, all these, on all hands be faithfully reduced and subjected to the grand *interest of God, and of our Lord Jesus Christ*, which consists in Justice and true Religion: The measure of the first is our Laws enacted in *full and free Parliaments*: The rule of the second are clear truths of Scripture, which set forth the (*facienda*) morals necessary to be done by all to all men; the (*credenda*) mysteries of Faith necessary to be believed, also the special practiques of Christian Piety and Charity, of Worship and good works, which are to be exercised decently and in order by all Christians in publick as well as private: Till these be settled, there is no hope of soundness or health in Church or State.

Matth. 9. 23.

Rev. 2. 9.

Healing of the Church and Religion.

5. Now

5. Now of these things which properly tend to the *health of the Church*, and the right constitution of Religion in piety and polity, for Doctrine, Worship, Discipline and Government, I humbly conceive (as the Priests of old were by God appointed to be Judge and Physitian of the plague of *Leprosie*) the *Clergie* or *Evangelical Ministry* are fittest men to discern the distempers, and to *prepare* those *plaisters* or *applications*, which by the *sanction* of the civil *Magistrate*, may best be laid to the *Patient*, or the *parts affected*. Lev. 13, & 14.

6. And here for any part to plead that it may have liberty or toleration for that, which by publique advice, and upon due search is found to be such as is prone to endanger, or disorder, and infect the *whole body* with that itch, and scab, or scalling humor, which that part pleaseth it self to scratch and scatter, this is such a *presumptuous motion* as ought not to be made by any Patient, nor granted by any Physitians, who have either justice or charity for the (*salus publica*) common welfare, none inclining to those sad indulgences but they who have neither *ability* nor *authority* to cure the hurt and disease; but must to their shame cry out (*Morbus superat artem, & Chyrurgum vulnus*) the ill humors are too *strong* for the best *Physitians*, and the ulcers conquer the *Chyrurgeons*. Truly in such deplorable cases, where not the disease, but the Physitians are desperate, as in the raging plague, the way is to shut up the doors of the Physitians Colledge, and the Chyrurgeons Hall, and write upon them in behalf of Church and State (*Miserere Domine*) *Lord have mercy on us*. Of scandalous toleration in matters of Religion.

and

for nothing remains in so deplored and desperate cases, where Healers cannot or will not do their work; but the *prayers* and *patience* of the poor *Patient, the miserable daughter of my people*; as in a State where either the disease is (*contemptor artis*) a *despiser of all remedies*; or the *Patient* is of nothing more impatient than to be well cured; or the Physitians are of nothing more afraid than to make too speedy and sincere a cure.

The practice of sincere and speedy healing

Thirdly, But if *Physitians* of the *daughter of my people* are so *blessed of God*, and *encouraged* by the Patient, that they may *freely* and do *seriously* apply to their *work of publique healing*; they have but these main things to do. 1. *Noxia & morbifica purgare*; discreetly to facilitate, and constantly to follow the purging away of the most *peccant* and pestilent humors, which either are the main cause, occasion, or increase and continuers of the hurt and disease: Here every presumptuous and *prevalent sin*, which is most *spread among the people*, is to be *repressed by good Laws*, and the *due execution* of them; when sins grow *epidemical*, and by the *multitude of committers* either threaten or plead their *impunity*, they *provoke God to punish* what *man does not*; he takes the matter into his own hand, when his *Laws Moral* and *Evangelical* are openly and impudently broken.

1. To purge away what is noysom.

Psa. 119 126

2. Here it were good for *Physitians* of Church and State, in extraordinary diseases, *long distempers*, and obstinate *hurts*, admitting no cure, such (as those of the *daughter of our people*) are to make accurate search (as *Joshua*, and *David*, and the

the *Mariners* in *Jonah* did) for what ſpecial curſed thing, or *crying ſins* take all this evill, this long ſtorm is come on us, and ſtill ſo continues for *many years*, as if there were no peace or calm to be expected; no effectual Phyſician or cure to be had, till thoſe Vipers teeth, or Serpents ſtings be pulled out; till then no *balm in Gilead* will do us good.

5. Doubtleſs every honeſt *Engliſhman* and *good Chriſtian* would be glad of *health* and *peace to Church* and *State*; whence then are our ſo dreadful wounds, ſo raging humors, and our ſo *dilatory healing*? We muſt needs conclude (as he did of the *Tares* (*inimicus homo fecit*) an enemy hath done, begun, or augmented this evil: Some whoſe bloody deſigns, and ſacrilegious intereſts (as *Achans* and *Sauls*) are contrary to the Word of God among us, and the vows or oathes of God upon us; contrary to the principles of the Proteſtant and Reformed Religion, which once ſo *flouriſhed in England*, and contrary to the peace, honor and freedom of this Nation, which ſome foraign and domeſtick Policies would *bring down* as a *Dromedary* on *its knees*, that it might at length, take upon his back the *burthen* of foraign tyranny and uſurpation, of *Romiſh Trumpery and ſuperſtition*. Matth 13.28.

6. Hence no doubt are our diſtempers ſo horribly inflamed, our *healing* ſo cruelly protracted, our Phyſitians ſo ſhamefully baffled, our body ſo wofully maimed; Hence our wounds are made ſo *deep*, and our abciſſions ſo *deſperate*; that (according to *Achitophels* counſel) to make the *breach irreconcilable* between *Abſolom* and *David*) ſome things have been done to ſo high a rage and

and *exorbitant indignities*, and so *intolerable injuries*, without any authority from God or man, that they are not capable of full reparation, nor yet patient (hitherto) to bear such a measure of publick repentance or reparation, as are not only most just but most necessary for the appeasing Gods wrath, and for the perfect healing of the Nation, without which there can be no soundness of *constitution*, no *compleatness of parts*, no *decency of motion* in the *Body Politick* or *Ecclesiastick*. *Nor will the wrath of God be turned away, but his hand stretched out still.*

5. Here not only Justice must be so done, to take away the *guilt* and curse from the Nation of crying and notorious sins; but also such *penitent deprecations*, and *compensations* as (are possible, and) may best expiate those horrid sins, which are and ever will be (while unrepented, uncorrected, and uncured) the *maim* and *ulcer*, the *sin* and *shame*, the *defect* and *deformity*; yea, the *consumption* and *death* at last of the *daughter of my people*: For tragical Judgements sooner or later follow tragical sins; and *presumptions* bring a a Nation to *consumptions*; *England* will never be it self, till it doth it self this right, both in *honor* and *conscience*, in *Reason of State*, and for the repute of the *Reformed Religion*; from whose face such black and bloody *stains* must be washed, if ever she will appear lovely to the world, and not as the Whore of *Babylon*, who was drunk as well as besmeared with blood. All the inventions and projects of making supplies and amends by some other Commonwealth way, is no better than

than getting a wooden leg, or hands of clouts, instead of such as are *naturals*; or *a bolster of goats hair* instead of *David*: The body cannot have ease or orderly *motion*, or *beauty* and *completion*, till every part is restored to its *place*, *office* and *proportion*.

2. When the *venom* and sore of the *maine distempers* is removed, the next work of a wise Physitian and Chyrurgeon, is, *Sana Medicamina applicare*, to follow the Patient with wholesom *medicaments*, as are (1) *probata*, approved upon the file of long experience, (2) *propria & specifica*, as *apt*, *proper*, and *specifick*, as can be had, considering the *genius* and *constitution* of the Patient; also the original, continuance and progress of the disease; cures are by contraries; those medicines will most certainly help, which most encounter the *principal causes* of our maine disease; and are proper antidotes, against the malignity of our sores.

2. To apply such whole-som medicines as are tried and proper.

Models of new Governments heal not.

3. It is but the capricious and *ridiculous conceit* of some fine men who want employment, to send this now languishing *State of England*, and the other two adjacent, antient and united Kingdomes, to *Mars his hill* in *Athens*, or to the *Lacedemonian Sparta*, or to the Roman *Capital*, or to the *Venetian Arsenal*, or to the *State-house* of the *low Countries*, and so to send the Church to *Geneva*, *Edinbrough*, or *Amsterdam*, as if we were Churches or Nations of yesterday, in our bibs and swadling clouts, to be dandled in the laps of such dry nurses, and this in order (forsooth) to learn some unwonted models of *civil* and

and *Eccleſiaſtical Government*, which like new *garments* will hardly fit, for they will be either uneaſie becauſe too *ſtraight*, or *unhanſome* becauſe too *looſe*.

Luke 5. 29. §. Doubtleſs in Governments, that Scripture Proverb of *Wine* holds true, *the elder is the better*, if it have *not loſt its ſpirits*, eſpecially when not onely time and uſe, but great wiſdome had proportioned it to the true intereſts of the Nation, and of all eſtates in it, which follow much the *genius* of the people, if they be either *ſoft*, *ſlaviſh* and *peſantly*, as in ſome countrys, or robuſt, manly, and generous, as in *England*; the firſt will eaſily *croutch* under any burthen, and *truckle* under any prevalent power; the ſecond is hardly contained in *any bounds* but thoſe that are *Soveragine*, and *Imperial*, by way of *monarchical*, yet *legal Majeſty*, which having ſomething in it neerer the *Divine Idea*, than any other way of Government, by the perfection of wiſdome guiding power, and power aſſiſting wiſdome, is onely fit to govern thoſe *Nations*, whoſe *high ſpirits* are impatient to be *ridden* by their *equals*, much more to have their *inferiours* to *become* not only their rivals, but ſuperiours. When the *Cappadocians* had leave to be a *Province*, or popular *State*, *under* the *Roman Empire*, they refuſed the *freedome*, and *craved* the favour of having a *King to rule them*, as they ever had, *time out of mind*, profeſſing the temper of the people was ſuch, that they would not be ſubject to any, but thoſe in whom *Majeſty* was ſo *concentred*, *by the Laws* and *cuſtoms of the*

Government muſt fit the genius of people.

Nation

Nation, that they could without ſhame and *diſdain*, pay an *homage* as ſubjects to them.

5. Herein experience hath been, and will be our teacher; but then it will be and hath been as *Hippocrates* begins his *Aphoriſms*, πῆρα χαλεπή, a coſtly, painful difficult and dangerous experiment, and if at laſt it do not fit the Genius temper and deſire of theſe *Nations*, ſo as to eaſe them of their *terrors* and vaſt charges of civil War, to *free* them of the *fear of Enemies* at home, and abroad, to ſettle them in ſuch *peace* and *plenty*, as many yet remember they injoyed before the *flood* of our civil wars, to open the obſtructions of *trade*, and thoſe veins of induſtry, by which the body is *maintained*, by the ſecret *circulation of commerce*, as of the blood; if all theſe *Symptomes*, *Concomitants*, or effects of *health*, do not follow the *eſſayes* of *new formes* of *Government*, alas what do we all the while, but keep the *daughter of our people upon the rack of paine and expence*, uſing a kind of a *State Strappado*, by which to bring the armes to hang *backwards*, rather than *forwards*, ſo as they can neither lift up themſelves to *their head*, nor yet *defend* and help the body or *themſelves*, ſo by a *dreadful convulſion*, to bring all things of antient *order*, *honor*, and *beauty* in the nation, to the *diſtractions* and *deformities*, which muſt needs attend ſuch *novelties* as are not proper for the *publique*, nor *practicable* without *continued force*, and *endleſs charge*.

Novel eſſays of Government dangerous.

6. Their healing medicines muſt be *plenaria*, & *Catholica*, ſuch as may in time do the work *compleatly*, yet with *leiſure* and diſcretion. (For *memen-*

To apply Catholick and compleating medicines.

momentary cures, are onely *miraculous*,) So as carefully to preserve the good *spirits* and *humors*, to strengthen the sound parts yet remaining, to follow the grand crises of the disease, and the *indications* of *health*, which way evil humors are easiest discussed, breathed out, or purged, still conserving the two main *principles*, *pillars*, and *supports* of *health*, *life* and *subsistence* in the body politique, the *radicale humidum* (as I call it) which is *plenty*, by *trade and industry*, that there be no crying out, nor *complaining*, by those whose mouths cannot *eat if their hands be idle*.

Pſal. 144. 14

2. That *calidum radicale*, the sacred fire, or celestial flame, which *Prometheus* is said to have kindled in *mankind*, which shines in reason and religion, in Justice by good *Laws* well executed by Magistrates, and in *devotion* by the holy publique worship of God, solemnly discharged by able and autoritative Ministers; both which are the grand designes of good *learning*, which is the *souls school* for *improvement* and education, during its minority or absence from its *Fathers house*, till it comes to vision and fruition, which sets it beyond all learning, but that of the *Fathers* glorious example.

3. No civil laws can be *wholesome* for the publique which do *interfeer* with true *Religion*; which either *rob God*, or his *Church*, or his *Vicegerents*, and *Ministers*, or his *poor*, of what is *their due*; nor can any *Ecclesiastical laws* be *healthful*, which cross the civil *laws*, and authority, so, as to bring in *licentiousness*, *injuriousness*, *rebellion*, or any thing that is for *Doctrine* fanatick, or

or for *practice* injust and *immoral*, all which like *poysonous* touchings, or *unwholesome feedings*, are destructive to the *publique health*.

§. The perfect healing of the *Church* and *Religion*, as *Christian* and *reformed* (whose divisions, hurts and deformities are many) will hardly be done without *calling* those *spiritual Physitians* together, after the primitive pattern in *Ecclesiastical Synods* or *National Councils*, who are best skilled in the true state of health, in the nature of the diseases, and in the *aptest remedies*, which in Religion ought to be very *humane* and *charitable*, convincing with *meekness of wisdom*, and *healing* as much by *prayers* and *tears* as by *reasonings* and *perswasions*. I confess I cannot see how a Committee of Parliament for *Religion* is proper for this work, further than to be ἐργοδιώκτου; the promoters of it, when put into fit hands of able Ministers.

Of Ecclesiastical Synods to heal a Church.

Acts 15. 6

§. Herein, the first grand work is to bring us to be again one National Church; from which honor and happiness we fell as *Lucifer* from heaven, when some mens *ambition* affected to make the chief Magistrate of a *Commonwealth* to be *similis altissimo*, as high as the *highest* in three Kingdoms; which unity of this Church, those have sought most subtilly to divide, whose *interests* and *purposes* was to destroy it; that by balancing of parties they might better keep up themselves, as dancers on the rope are wont to do. This restoring of the Church to its *pristine unity*, is to be done by such an *harmony of Doctrine*, as may be publickly owned and confessed, by such an *uniform way of worship*, as shall be publickly *recom-*

comanded

mended and *encouraged*; by such an *authoritative* and *orderly Church Government* among *Bishops*, *Presbyters* and *People*, as may carry on the *Discipline of the Church*, for *Ordination* and *Censure*, with *gravity* and *honor*, with *piety* and *charity*, redeeming both *holy things*, and the *Ministers* of them, from that vulgar insolency and *Plebeian contempt*, under which they are fallen and have long lain, either by their own *indiscretion*, levity and divisions; or by the *petulancy*, *force*, or *fraud* of others, whose aim is to have no *Presbyters* as well as no *Bishops*, yea and no *Churches* of the Reformed *Religion*.

charitable ration.

5. That lenitive of *equanimity*, *forbearance*, and *moderation*, in respect of conscientious *Dissenters* from the *publique consent*, *customs* and *constitutions* in the *Church* (which *Christian charity* requires, and *publique peace* with safety may bear) will best be *prepared* and *applied*, when we fully see what is *noxious*, *malicious* and *intolerable*; what is only *inconvenient*, and *imprudent*, or *infirm*, and *venial* in mens opinions and pretensions; to be sure such a wise method may be used, and such a course taken, to have able *Ministers*, and *honest Magistrates* concur in their judgement and *joynt endeavors*, that the Justice of the one, and the gentleness of the other; the *ability* and *sanctity* of both in their places and performances, may be such, as shall render the *established Religion* so venerable and conspicuous as will in a few years draw all *sober men* to it, when they shall see nothing in it, but what is for the *main conformable* to *Gods Word*, and necessary either for the *being*

or

or *wel-being* of Humane and Christian Societies.

§. As Civil, so Ecclesiastical hurts are best (that is, sooneſt, eaſieſt & ſureſt healed *revertendo ad leges bonas & antiquas*) by returning (as the wounded Hart to *Dictamnum*) to thoſe *Laws* and *Canons* which are not therefore (*bonæ quia antiquæ*; but therefore *antiquæ, quia bonæ*; in which the *æquum*, & *unum*, & *bonum* make the *vetuſtum*) Their *verity, equity and piety* gave riſe to their *antiquity*; and their *antiquity* gave *reverence and ſolemnity* to their *equity* or *goodneſs*; Tis certain, there can be no compleat *health* in the body till every part, every *limb*, every *vein*, every *veſſel* doth its *Office* in due time and place; irregularities muſt be *rectified*, *defects ſupplied*, exceſſes repreſſed, *ill humors purged*, and all reduced by Law to good order. Civil hurts healed by recourſe to the Laws.

§. A bleſſed work, and to be done with as much *Moderation and gentleneſs* as the *fidelity* of the cure will permit, and the *ſpreading of the diſeaſe doth require*; wherein many parts may by *weakneſs* or by *nearneſs* to the (*fons morbi*) the firſt peccant or ill *affected part*, have contracted ſad *diſtempers*; which will eaſily be cured of their anguiſh if the *evil neighborhood be mended*: Here generous and gracious *remiſſions* are juſt and Chriſtian, to *miſled multitudes*, and to ſuch whoſe *penitent errors* ſhew they were not of malice, but credulity and *miſtake*, who are more zealous now *for health*, than ever they were to be debauched and diſordered, ſo much to their own and the publique *affliction*. Of Lenitives and moderation in healing

§. Acts of pardon, *Amneſty*, or *Oblivion*, are excellent *lenitives*, (*Publico bono tam publicæ quam privatæ* Acts of Oblivion.

privatæ simultates & injuriæ sunt condonandæ, to pardon as well publique as private *losses* and *injuries* to the publique peace, to interpret the intent and meaning of either side to have been good, who persist *not in evil*; the *zeal* of some to maintain their *Loyalty* to the King, for which they thought they had the cleerest *commands of Gods Laws and mans*; The *zeal of others*, to preserve the *lawful priviledges*, and fixed authority *of Parliaments*, against any thing, that by violent overthrowing of those, must needs hazard the overthrow of all; possibly neither of these parties might be so bad or blameable, as to the first intentions, but that they may easily be reconciled in the medium which both first professed to intend, namely King and Parliament, setled laws and established Religion; if this had been kept to, the quarel had been soon ended in *Church* and *State*; the misery was that by jealousies and misunderstandings, the passions and transports of both sides, might so overbear them, as to *occasion* those sad *conflicts* and *consequences* upon both, which neither of them at first intended, but *deprecated* and detested; mean *time* while humors were in *motion*, new and unexpected *diseases* got head, under the name of interest of State, of liberty and common equity, which had no law, little reason or Religion.

§. So, between the *Episcopal*, *Presbyterian*, and *Independent Parties*, much of the *acidness* and *sharpness* of the *humor* would be allayed, if this *Poltice* of *charitable* censure and interpretation were applyed one all sides that the first did

did but aim to *maintaine* the order and *eminency* of presidential *Episcapacy*, which was so *universal*, so *antient*, so *primitive*, so *apostolical*, and so *prosperous* in the Church of Christ; the second designed onely to bring *Episcopacy* to such a paternal *temperament* with *Presbytery*, that the whole *Clergie of a Dioceſs*, and the concerns *of Religion*, might not be exposed to one mans *sole jurisdiction*, without the such joynt *counsel*, *consent* and *assistance* of *Ministers*, as is safest for Bishops *Presbyters*, and *People*; the third of *Independents* or *Congregationists*, which seemed to *stickle* for the *interests of people* in *religious transactions*, where their *souls* are so much concerned, what *Minister* they have, and how both he and others of their *congregation* behave themselves, either to the edification and comfort, or the *scandal* and *grief* of that *part* or *members* of the *Church*, with which they actually *congregate* and *communicate*. It seems but *agreable* to the *ancient usage* of the *Churches of Christ*, in St. *Cyprians*, *Tertullians*, and *Irenæus* his time, that no publique *transactions*, much less *impositions*, touching *Religion*, should be made, without fairly aquainting the Clergy and Christian people too with the *grounds* and *reasons* of *them*, that Church-government, might not seem to be a *tyranny*, or an 1 Pet. 5 3.
arbitrary and *absolute domineering* over the faith and consciences of Christs flock, but a mutual and sweet *conspiring* of the *Shepherds* with the *sheep*, to make each other happy, in truth and love, by *orderly authority*, and due subordination.

5. I should be glad to see the *beams of this can-*

Charity and candor among Christians.

dor, this kindness, this charity, *shine in all faces* from all sides, that the *Shiboleths* of different dialects and designes, the carnal and unhappy discriminations of *I am of Paul*, *I of Apollos*, and *I of Cephas*, might be laid aside, by being all for and of Christ, who *will not*, and *ought not*, and *cannot*, *either truly* in *himself*, *or comfortably* as *to any Christians and churches be divided*; let all, like *straight lines* from the several points of the *circumference*, be drawn *true* to the *centre* of Gods *glory*, the *publique peace*, and the *good of souls*; no doubt we shall by meeting *in those*, come so nigh *to each other*, that all will rejoyce in the *harmony* and *concurrence*, who do not seek the *ruine of this Church*, and the *reformed Religion*; and indeed the *differences* of honest *Protestants* are but *small*, compared to the *bonds* of union in which they *do agree*, as to *doctrinals*, *morals*, and *essentials*; nor are we hard I hope to be *reconciled* as to prudentials, if we could meet freely, debate soberly, and submit humbly to the publique votes and results of the Major part of *Parliaments* and *Synods*, without which submission, all *counsels*, and all government, depending upon *suffrages*, must needs be vaine, and *dissolved* either into Tyranny or Ataxy, as the learned *Grotius* observes, in his *Batavick history*, (*Restat ut pauciores pluribus cedant; hoc uno stant populorum imperia, aliter cassura.*)

1 Cor. 1. 12 and 3. 3

Lib. 17. p. 115

Follow holiness, and peace will follow.

§. To conclude, let every one keep *in Gods way*, which is the way of *peace* and *holiness*, of duty *to God and man* let good Christians entertain good thoughts, and give good words to each

each other; good ayre conduceth much to *recovery*; uncharitable ſpeeches, and ſinful courſes (which are but *halitus Diaboli*, the breath of the Divil, or the exhaltation of our own *foul* hearts, or the *exhalations* of hell) render the very *aire*, in which men live *unwholeſome*, and the very *Senates* or *Synods*, where ſuch men meet, grow infective by foul lungs and putid breaths.

Mourn for ſins

5. Let us privately mourn over the *daughter of our people* for the hurts, which our ſins have either firſt inflicted on her, or deſerved for her, or *feſtred* and *inflamed*, or at leaſt *hindred* from *healing*, by childiſh peeviſhneſs, or popular *pertinacies*, or *Siniſter deſigns*, or *politique jealouſies*; lay theſe aſide, the work of *healing* will go on; for not outward applications ſo much, as inward ſound principles and honeſt perſwaſions do heal; as the outward *plaiſters* and *unguents* or *halſoms* do not heal *wounds* by adding any matter to the *part*, or the *whole*, but *healing* flows from an *internal native principle*, ſo ſoon as the noxious *humours* are *purged*, and the *prond* or *dead fleſh removed*, which hinder the cloſure of parts, and the *digeſture* of good ſupplies.

Pray with patience.

5. Laſtly let us in *patience* and *prayers* poſſeſs our *ſouls*, and wait for the *ſaving health of Gods ſalvation*, who can beſt *ordain peace for us*, who hath *ſmitten us*, and only *can heal us*, by allaying and compoſing the ſpirits of honeſt-meaning men, by making them to be of one *mind*, by *ſuggeſting* good *counſels*, which no paſſions ſhall ſtop, or private intereſts *prevent*, by ſhewing us the way of peace, and *guiding us in it*. It is time for us to ac-

Iſa. 26. 12
Iſa. 19. 20

cept of the *long punishment God hath inflicted on us*; take heed (like King *Ahaz*) of sinning more and more in our *affliction*, by adding *drunkeness* to *thirst*, confusion to *rebellion*, and desolation to division.

Lev. 26. 41
2 Chron. 28. 22

Beware of false healers.

§. Do not listen to those *charmers* and *cheaters* who will pretend you are *healed*, or the *daughter of your people is not hurt*, or she is much mended, or she is *not to be cured* but only in those ways which their *popular*, *partial*, *tumultuary*, *bloody* and *violent heads* have *invented*, *practised*, & *pursued* to the intolerable charge & anguish of the Nation.

§. If it be publique, perfect *peace*; *peace* (as some have pretended) if *she be indeed healed*, whence are those (*moribundæ palpitationes*) deadly pantings and *fainting fits* into which she falls so oft? What means the running Issues, the *putid sores* and *purulent matter* which daily is vented in such pamphlets of scurrility, and papers of discontent as shew the *filthy*, *pain* and *shame* of our times and Nation? what a scorn and derision, what a hissing and astonishment is she become at home and abroad, by the impatience and contempt of those useless, yea hurtful means which some Empiricks have rudely applied, and variously tampered with!

Appeal to all eyes whether healed.

§. Ask all parts of the *body politick* if they be yet *healed*; what an *Asthma* or difficulty of breathing have we had since the breath of our nostrils hath been oppressed as to that order and government, that *soveraign publique honor* and highest *authority* which belongs to the Nation, as its crown and glory, no less than those properties, Liberties and Laws, or that industry,

peach,

peace, and security, which are due to every private honest man!

§. Ask the *Nobility*, and *Peers* if they think themselves yet healed of the wounds which some of their *honors* received in *Jezreel*, when they gave themselves the first great blow by separating their *Spirituals* from their *Temporals*, and instead of *grave*, *venerable Bishops* (who had for many hundred years sate in *Parliament* as *Patres & Pares* to counsel with them) they submitted their honors to such Presbyters as affected to be not only their Confessors but their Dictators!

§. Ask the *Gentry* and *Commons* in *Parliament*, if they are yet fully healed of the hurts which first *tumults* and afterward *mutinies* with armed force have made on them.

§. Ask the generality of the *Clergie* or *Ministers* (that are truly such) if they are healed *of the hurts* which *Schism* and *Heresie*, *prophaneſs* and *licentiouſneſs*, *Sacriledge* and *Ataxy*, *contempt* and *confuſion*, *inordination* and *new Ordinations* have made upon all holy *Orders* and *Offices*, upon all publick *duties* of Religion and devotion: Particularly, Ask those poor, but worthy Ministers (who *flagrante bello*, *& in cautelam*) were by way of *caution* (*ne noceant*) or by way of *caſtigation* (*quia nocuerunt*) for some light offences sequestred from their Livings, and after silenced from all Officiating; whether their punishment which was greater than their sin be yet taken off? whether their first *ſequeſtration* be not made a *total* and *final deprivation* of all livelihood; and their *Purgatory* become an *Hell*, out of which is no redemption

by

by a *ſumma juſtitia*, which looks like *ſumma injuria*.

§. Ask the *whole People*, when their *Repreſentatives* or *Deputies* meet, as their mouthes, whether they are *healed*, or have any hope to be healed of thoſe *ſtabs* and *wounds* which *Oaths* and *Covenants*, and croſs *Engagements* have made upon their *ſouls*; by either ill taking the latter, or ill keeping the former, which were the firſt juſt and lawful ones, which no *Pope* or *People* can diſpenſe withal.

Ask all degrees of men whether they are healed as to their *Laws*, *Liberties*, *Properties*, *Peace*, *Plenty*, *Eſtates* and *Trade*, except it be very ſlightly, or whether they expect to be *ſoundly healed* till ſuch methods of *healing* are taken by *wiſe*, *honeſt*, *impartial*, *authoritative*, *free* and *unanimous Phyſicians*, as may bring them to thoſe *tried and good applications*, both for *diet and phyſick*, (both repenting what hath been done amiſs, and returning to do what is juſt) by which they enjoyed *health* ſo many years, without any conſiderable *aches* or *pains*, which was eaſily and ſpeedily remedied, by the juſtice and diſcretion of *honeſt Phyſitians*, compleat and conſcientious Parliaments, with a learned and godly Synod.

The ſence of the Nation.

§. You know the *unanimous cry and vote* of far the moſt and beſt people of the *Nation* is for *healing*, which ſhews that they do not yet finde themſelves *healed*; the *cries* and *complaints* of *poor* and *rich*, of *great and ſmall* witneſs, We are not yet *healed*: All teſtifie this ſo *loudly* in *Cities* and *Country*, that none *contradict it*, but thoſe who (as *Sylla's* lice, or *Herods worms*) feed on our ſoars,

soars, and hope to make a prey of *Church* and *State*, of our *Bodies*, *Estates* and *Souls* by *continuing* the hurts, putrefactions and miseries of both.

§. Whose cruel *policies* and *impressions* I hope the mercy of God by the *valour* and *wisdom* of *godly men*, will speedily (if our sins hinder not) *frustrate* and *defeat*, when they see, that next our *sins*, the *instruments of all our miseries* have been *Fanaticorum spicula, Jesuitarum veneno tincta*: *Fanatick darts and arrows, dipt in the Jesuites poison.*

§. My only *ambition* and design in this *freedom* of my speaking to you, is, to help to heal and close hurts, and to arm you against them for the time to come. Tis high time for every *honest heart* to make use of a *discreet tongue*, pathetically to set forth with the *Prophet* the *hurts of the daughter of his people*, to cry mightily to heaven and earth, to God and man, to *honest Counsellors* and *just Commanders*, to give us leave to use, or in pity to put us into *such hands*, and such *ways* as may *effectually* and *speedily heal us*, and not by a *supine silence* and *sottish slavery* suffer our selves, and our posterity to *wallow in our sanies* or *putid effluxions*, or to sit for ever on *a dunghil*, like *Job*, scraping our sores with *potsheards*, and there is *none to help us.* Necessary freedome to speak of our hurts.

§. We do *not desire* to be happier than our *religion* and *laws* would make us, and did so before *might affronted right*, and *force* cut the sinews of *Justice*, to put us off *with fine words*, (godly phrases) and *Saraphick* fancys of cures, beyond. Pristine health was best. Good words heal not.

beyond the *proportions* of this mortal condition, as if we must all be *healed* to *Angelick perfections*, and setled by *Mathematical ballancing of a Commonwealth*, or a Church, beyond all *humane infirmities*, or worldly *vicissitudes*; these are but the *philters* and delusions of those who meditate nothing less *than a* speedy and honest *healing*; to which if my *freedome* used this *day* may any way *contribute*, who am (I thank God) exempted from *base feares* or *flatteries* of *any man*; I may hope that it will not onely be *pardonable* but *acceptable to you*, as from one that hath no designe so upon his *heart* (next the saving of his soul,) as to see, *before I dye*, the *salvation of God* in the right *healing of the hurts of the daughter of my people*, both in *Church and State* (whose *welfares* are *inseparable*.) For this *end* I have now preached to you *upon your desire*, and shall ever *pray to God*, the father of our *Lord Jesus Christ*, and Saviour of his Church, that after the many publique *troubles* we have for our sins seen and suffered to our sorrowe, at length the waters may be so moved, by some good Angel, that the *daughter of my people may be effectually healed*, (by a soveraign and celestial influence) of what ever *disease* or *hurt* she hath, either in *Church* or *State*; and this for *Jesus Christs sake*, to whom with the *Father* and blessed *Spirit*, *be everlasting glory*.

FINIS.